THE //2006

# FS

OF THE

# HOLY APOSTLES,

VIZ.

St. PETER.

St. PAUL.

St ANDREW.

St. [AMES the Great. | St. SIMEON the

St. JOHN.

St. PHILIP.

St. BARTHOLOMEW. St. MATTHIAS.

St. MATTHEW.

St. THOMAS.

St. I AMES the Lefs.

Zealot

St. JUDE.

Together with those of

St. BARNABAS:

AND

St. MARK, and St. LUKE, Evangelifts.

According to the Accounts of Holy Scripture. and the best Ecclesiastical Writers.

Illustrated with their several Breigies Curiously Engraved.

LONDON: Printed for JOHN W. MDCCXVI

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## PREFACE.

F the Memory of the Just ought to be blessed, and their Names to be had in everlasting Remembrance; if they who have reduced many from the Errors of their ways, and recon-

ciled Men, through Christ, to the fear and love of the only true God, shall be distinguished by the brightest Robes of Glory, and shine as the Sun in the Kingdom of their Heavenly Father's then we aft piously and as becomes grateful Men, while we commemorate with Honour the Blessed Evangelists and Apostles of Jesus Christ, by whose indefatigable Travels, zealous Preaching, and constant Sufferings, the way of Salvation hath been made known to us, and we have been rescued from the Dominion of evil Spirits and superstitious Idolatries, to serve God acceptably, by that one Mediator betwixt God and Men, the Man Christ, Jesus.

And indeed the first and best Ages of Christianity quickly signalized their Devotion and high Esteem for these first Preachers of the Gospel. The they were Persons of but mean Rank and ortune in the World, yet because they had the

Honour to be called to a familiar Attendance on our LORD, and were endued by him with mi-

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### PREEACE.

raculous Gifts, to enable them to pull down the Principalities and Powers of Darkness, and to lay the first Foundations of the Christian Religion; Families of the best Figure and Quality, even Kings and Princes themselves, were ambitious to be called by their Names, to set apart Festivals to their Memories, and to found Churches to their Honour. All this was done, not with any design to rob God of his Worship, or give that Glory to the Creature which is due to the Creator: A piece of Sacrilege and Superstition which be soundest Writers of Antiquity do utterly difelaim, But rather, as St. Auftin fpeaks, by fuch means we dedicate and fanctifie to God the Memory of his Benefits, least unthank-ful Forgetfulness of them should in process of Time fical upon us.

Thus we observe the Days of the Birth and Coronation of our Princes, as occasions of Ibanks giving to God, for the Blessings he vouchfasses us through their Means: And of such special Use are the Festivals of these Saints to Religion in general, that those Remains of Christianity which fill subsist in the Greek Church, are very much owing to the solemn Observation of them. A frequent recital of their boly and virtuous Ass, and the Strength of Christ's Grace in them, must needs warm our Hearts with good Destres to imitate them, and seeing the Beauty of Holiness in them, to be in love with it, and

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### The LIFE of St. PETER.

SECT. I. An Account of St. PETER, from the first mention of him in the Gospel, to the time of his Election to the APOSTLESHIP.

THE Place of St. Peter's Nativity was Berbfaida, a Town of the Upper Galilee, or Galilee of the Gentiles, anciently belonging to the Tribe of Nephthali. This Town was feated on

the Lake of Gennesaret, or Sea of Galilee, and was but an obscure, inconsiderable Village, 'till Philip the Tetrarch, Son of Hered the Great, enlarged it with stately Buildings and multitudes of Inhabitants, and named it Julius, in Honour of Julia Daughter of Augustus Casar. As it was thus dignified by the Petrarch, so much more by the Presence of our Lord, who in the course of his Ministry often preached and wrought Miracles in this Place. But the Inhabitants were, for the most part, a very stupid, unworthy kind of Men; who by their Unprofitableness under the best of means, caused our Lord to pronounce a Woo upon them, Mat. xl. a.r. which Travellers, who have view'd it of late Years, affure us hath been fulfilled upon them; there remaining no more of them at this Day, than one poor Cottage out of

It was however the Birth-place of feveral of the Apostles, and of St. Peter amongst the rest; who was brought up here in the Trade of a Fisher-man, it being probably the Business of his Father's Calling, of whom we know no more, than that his Name was Jonah, and that he had another Son, Andrew, who was likewise an Apostle of Jefus Christ; Whether of these two was the elder Brother, is a question as old as Epiphanius and Chryfoftom, who are divided upon it; and fucceeding Ages have not yet decided it. However it was, it redounds not a little to the Honour of their Father (as of Zebedee also in the like case that of but twelve Apostles, two of his

Sons were taken into the number.

The Name given our Apostle by his Parents at Circumcifion, was Simon, or Symeon, a Name common amongst the Jews, especially in their later times: To which our Lord afterwards added she Title of Cepbas, which in Syriack (the common Speech of the Jenu at that time) fignifies a Scene or Rock; of the same importance is 1167,000-in Greek, the Language wherein the New Teltament was writ, from whence is derived Peter in our English Tongue. Our Saviour gave him this additional Name, with a special Respect to the Firmness and Constancy of his Faith, and his realous activity in building up the Church, as a spiritual Hunse upon the true Rock, the living and corner Stone, chosen of God and precious, as St. Peter himself expresses it, I Epist. c. ii. v. 4, 5, 6.

In imitation of this new Name given to St. Peter, the Bishops of Rome, who claim the honour of being his Successors, usually lay by their own and assume a new Name upon their advancement to the Apollolick Chair; it being one of the first Questions which the Cardinals put to the newelected Pope, By what Name be will please to be colled? This Cultom first began about the Year eight hundred forty four, when Peter di Bacco-Porco (or Swines mouth) being scholen Pope. changed his Name into Sergius the Second; probably not so much to avoid the Uncomelines of his Sirname (which would have been no part of his Pontifical Stile and Title) as opt of a Reverence to St. Peter, accounting himfelf not worthy to bear his great Founder's Name, shough is had been given him at the Font in Baytism. Certain it is, that none of the Bishops of that See ever affumed St. Peter's Name; and some (as we just now mention'd) who have had is for their Christian Name before, have laid it afide upon their Election to the Papacy. But to From Bethfeida he removed to Capername, up-

From Bethfeida he removed to Capernaum, upou the account of his Marriage, and dwelt with his Wife's Mother: There we read of his House,

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Matt. viii. 14. and his paying of the Tax or Tribute, Matt. xvii. 24. Over which House Nicepharus tells us, Hist. I. viii. c. 30. that Heles the Mother of Constantine erected a beautiful Church to the Honour of St. Peter: Andrew his Brother accompanied him hither, and here they followed their Trade of Fishing, for which this Town was as commodious as Bethfaida, being seated on the Bank of the same Like, near the Mouth of the River Jordan: But with this Imployment they retained a due Sense of Religion, and Care of their Souls: For they were none of those worldly-minded Men, who would suffer the Thoughts of their present Gains to devour their more necessa-

ry Care of eternal Happiness.

The Occasion of St. Peter's first Approaches to Christ, was this. His Brother Andrew was a Disciple of John the Baptist (and some are of opinion that he was so too!) He being in his Mafter's Company at the time when our Lord was return'd from his Temptation in the Wilderness, and hearing him call him the Lamb of God, as he passed by, sollow'd him, and continued with him that Night, as I have more fully declared in the Life of Christ, Part I. Ch. ziii. Upon our Lord's Communication with him, he was so abundantly convented that he was the Messah, as his Master John had taught him, that he went and sought out his Brother Simon, and told him the glad Tidings of the Discovery he had made. Simon, (who was one of those that waited for the Kingdom of God, and the Redemption of Israel) received the News with a joyful Heart, and went along with his Brother, to be an Eye-witness of what he had told him. No sooner was he come into our Lord's Presence, but he, willing to consist him in what he had heard reported of him, salates.

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5. }- him by the Name of Simon, tells him his Parentage, that he was the Son of Jonas, and gives him the additional Name of Cephas, or Peter; fignifying thereby, not only that he forefaw he would prove a zealous Propagator of the Christian Faith, but that he should likewise suffer for his Name, Tryals too severe for meer human Strength to undergo, without special Affishance from the God of all Patience and Consolation. By all which Peter could not but conclude that Jesus was Omniscient, and consequently the Son of God, and the Messiah that was to come into the World.

The Day following it pleased our Lord to leave Judea; but whether these two Brothers accompanied him at this time, is not certain. We find after this, that they went with him to Capernaum, and so to the Feast of the Passover at Jerusalem; where they heard his Discourses, and saw his mighty Works, whereby their Faith was confirmed. After the Feast was ended, its probable they lest their Attendance upon Jesus, and went to their Employment of Fishing: Yet resorted to his Sermons as his Disciples, when the nearness of his Residence gave them convenient Opportunity.

This pass'd 'till after the Death of John the Boptist; when our Lord, to avoid the Cruetty of Herod, left Judea, and went down into Galilee, as a more safe and secure Habitation, sixing his usual Residence at Capernaum, where he cast our Devils, and healed many that were sick of divers Diseases, particularly Peter's Wife's Mother, who kept her Bed of a Feaver. Upon this, great crowds of People resorted to him; when taking the Opportunity, as his custom was, to impact healing to their Souls as well as to their Bodies.

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he went off from the Shore, where the multitude pressed him too close, into Simon Peter's fishing Vessel, where he sat down and preached to the People as they stood upon the Shore. After he had ended his Sermon, being pleased to reward the Civility of his Entertainer in the way of his own Bufiness, and so, as to give him an evident Token of his Divine Power by Sea as well as Land, he commanded him to launch out into the deep Water, and let down his Net for a Draught of Fishes. Peter told him that he and his Partners, who were his Brother Andrew, with James and John the Sons of Zebedee, had toil'd all last Night to no purpose, and therefore had washt their Nets, and were going off, as despairing of any Success at present. Nevertheless, out of a dutiful Respect to his Master, he did as he was order'd. He had scarce done this, when such a Shoal of Fifnes ran in upon the Net, that it was in danger of breaking, and was too much for him and his Brother to draw up; so that they were obliged to make Signs to their Partners James and John, who were in another Boat hard by, to come to their Affiftance; which they did, and got fuch a load in both Boats, that they were in danger of finking, and yet the Net which drew them up, never broke. This complicated Miracle firuck them all with Amazement, and forced Peter to fall upon his Knees, and in a fense of his own Vileness, and our Saviour's heavenly Presence, to cry out, Depart from me, for I am . sinful Man, O Lord. But our blessed Saviour foon deliver'd him from his Fears, by letting him understand, that this Miracle was wrought to compleat his Faith, and to typifie to him the Succels of a better Employment, and the great number of Converts which his efficacious preaching should

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should bring into the Christian Church. There needed no more than this Intimation of Christ's Pleasure, to Minds so disposed to love, and sear, and obey him. Peter and his Companions joyfully embrace the gracious Offer; and when they were come to Land, they for sook all their worldly Engagements, to become constant Attendants upon their Master, living under the Rules of his Discipline and Institution.

### SECT. II.

Of St. PETER from his Election to the Apofleship, to our SAVIOUR'S last Passover.

T is computed to be something more than a Year and a Quarter after our Lord's Baptism, and above four Months after his most solemn Entrance upon his Ministry, and the Imprisonment of John the Baptist, that with much previous Solemnity of Retirement and Prayer, he proceeded to chuse Twelve Persons out of the Number of his Disciples, who might be Witnesses of all his Discourses, and, after his Departure out of the World, found Churches and plant the Christian Religion in all Nations. Peter is generally acknowledged to be the eldest of all the Apostles, and at least ten Years older than our Lord himfelf; and his Age and Gravity may have caused both the Evangelical and Ecclefiaftical Writers to give him the Precedency, though not a Supremacy in the College of Apostles. In the Enumeration of the Twelve, all the Evangelists constantly place Peter in the Front; and St. Matthew expresly tells us, that he was the first that Was

was called to be an Apostle. In most Places Peter is preferred before the rest; our Lord usually directs his Discourse to him, and he replies as the Mouth of his Fellows. Christ appear'd to him after his Resurrection, before the rest of the Apostles; he gave him a special Command to feed his Sheep; he was the first whom God chose to preach the Gospel to the Gentiles. From these and other Passages of holy Scripture it is evident, that St. Peter acted as Chief of the College of Apostles; and so he is constantly described by the primitive Writers of the Church, who call him the Head, the President, the Prolocutor, the Chief, the Foreman of the Apostles: with several other Titles of Distinction.

Whatever was the true Reason of this Precedency, which is not agreed on amongst the Learned, this is certain, that no Superiority was founded on it, so as to give Peter Authority and Jurisdiction over the rest. Christ's Commission is the same to all his Apostles; he did not invest St. Peter with any Personal Prerogative above his Fellows; none of them ever intimated any such thing, and St. Paul says expressly, That he himself was not inferior to the very chiefest Apostle.

Prefently after this Election, Jairus a Ruler of the Synagogue prefents a humble Supplication to our Lord to come and cure a Daughter, his only Child, who lay at the Point of Death. Christ vouchiases to go to his House, and takes along with him Peter and the two Sons of Zebedee, Luke viii. 41. As they were going, a Woman who had long been afflicted with an incurable bloody Flux, came behind Jesus, and touched his Garment with such a lively faith, that she was immediately cured. Jesus knowing in his infinite Wildom what was done, called out for the Person

Person that had touched him. Peter wonder'd he should ask who touched him, in the midst of such a thronging, pressing Concourse of People who were then about him. But the Woman soon convinced him of his Master's Meaning, by coming and falling down before him, and thankfully confessing her Cure. Mean while a Messenger comes to Jairus, who was conducting Christ to his House, to acquaint him, that his Daughter was dead, and prevent him giving Christ any surther Trouble. But our Lord bid him fear nothing, only believe, and she should be healed. And entring into the House, he took her by the Hand, and with two Words, Maid,

arise, restored her to Life again.

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The next Account we have of St. Peter, is his walking on the Sea: Which happen'd on this Occasion. Our Lord having miraculously fed above five thousand Persons with five Loaves and two small Fishes, in the Desart of Bethsaids, order'd his Disciples to go into a Ship before him, and cross over the Lake to Capernaum, whilft he dismiss'd the Multitude, and retired in the Evening to a Mountain to pray. When they were got about half way over, the Wind role against them so boisterously, that they were in no small Danger of being loft. Their Master, who knew what Distress they were in, and had suffer'd them (for the Tryal of their Faith, and a Proof of his all-sufficient Power) to continue in it most part of the Night, in the Morning Watch he hasten'd to their Relief, walking upon the Sea as it had been dry Land. When he came near enough to be seen of his Disciples, they were much terrify'd, thinking it had been some Evil Spirit, or airy Phantom. But our Lord hearing them cry out, bid them take Courage, and affur-

ed them it was he himself. Peter, with his usual Zeal, replies, Lord, if it be thou, command me to come to thee on the water. Jefus faid, Come. Whereupon he came down out of the Ship, and walked upon the Waves to meet his Master. But when he found the Wind and Billows bear hard against him, and perhaps had loft the Sight of Christ, his Heart mifgave him, his Courage fail'd him, and he began to fink; which made him hastily cry out. Lord save me. Immediately Jesus ftretch'd out his Hand and caught him, and fet him right again, with this gentle Reproof; O thou of little faith, wherefore didst thou doubt? And when they were come into the Ship, the Storm ceased, and they presently came to Shore. Then they that were in the Ship came and worthipped him, fay-

ing. Of a truth thou art the Son of God.

The Day following, the People whom he had fed on the other Side of the Lake, gathering about him, very inquisitive to know when and which way he came thither; our Lord took Occaffon to reprove their Senfuality, in feeking after him only for Bodily Suftenance, and because he had made a miraculous Provision for their Hunger. Hence he proceeds to direct them to himself, the true manna that came down from beaven; telling them, that in order to attain eternal Life, they must eat his Flesh and drink his Blood. These carnal Hearers had no Notion of these sublime Mysteries; they cry'd out, These are bard Sayings, who can hear them? So that many who had profest themselves his Disciples, deferted him, and walked no longer with him. When Fefus faw this; he turn'd to the Twelve Apostles. and asked them, If they would go away also? Peter readily answer'd, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe

and are sure that thou art the Christ, the Son of the living God. John vi. 67. This pious and sea-fonable Profession of Faith and Obedience, was made immediately before the Third Passover from the Baptism of our Lord, as may be collected from John vi. 4. which Passover happen'd on the four-teenth Day of our April, in the eighteenth Year

of the Empire of Tiberius.

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A like open and peremptory Declaration he made again, fome time after this Third Passover. when Jesus was upon the Way with his Disciples towards the Nothern Parts of Galilee, about Cafarea Philippi, on the Borders of Syria, and within the Limits of Philip's Dominions. There willing to make tryal of the Faith and Understanding of his Disciples, he demanded of them what the Generality of the World said concerning bim? They answer'd, That mens Opinions were various; some said be was John Baptist risen from the dead; some Elias sent down from Heaven; others Jeremias, or some one of the ancient Prophets reviv'd, and fent into the World again. But he presfed them further to declare what their Sentiments were concerning him. Not that he wanted to know their Thoughts by their Words; but he took Occasion to establish and confirm them in a right Belief. Peter answers directly, Thou and Christ the Son of the living God. Matt. xvi. 16. This was a full and pertinent Confession; and Christ testifies his high Approbation of it in these Words: Blessed art thou, Simon Bar-Jona, for flesh and blood bath not reveal'd it to thee, but my Father which is in Heaven, i. e. No Wisdom or Reason of Man, but the Humination of the Spirit of God, in-Aruched Peter to give this Account of his Master. Hereupon he declares, that as Peter's Name imported a Rock, so be would make him a foundation-stone on stone and prime Minister in building his Charch; which should be so sirmly established upon that Faith which he had confessed, that all the Powers of Hell should not prevail against it. And that for the more orderly Government of it, he won'd give to him the Keys of the Kingdom of Heaven; so that his Sentence, when soever he should regularly exclude, or receive in, any Person on Earth, should stand valid in

Heaven.

But from what follows it appears, that neither Peter nor any of the rest understood at that time what the Meffiah was to fuffer. For when their Master proceeded to shew them, how he must go up to Ferulalem, and fuffer many things of the Elders and chief Priests and Scribes, and be killed, and be raised again the third Day, Peter, who had just before own'd him for the Messiab, not able to endure the Thought that so much Evil should befall his Master, broke out into an unseasonable Commiseration of him: Be it far from thee, Lord: this shall not be unto thee. But fesus turned, and faid unto Peter, Get thee behind me Satan, thou art an Offence unto me: For thou favourest not the things that be of God, but those that be of Men. Here we see, the Goodness of the Intention will not always justifie the Action. Peter no doubt thought he shew'd himself dutiful and affectionate to his Lord; little fuspecting that Sotan Set him on work, to frustrate the Salvation of Mankind, by dissimating Christ from dying. But Jefus repells him with the same vehement Reproof which he once gave to the Devil himself, when he made that Insolent Proposal to him, to fall down and worship bim; though in Satan it was the Result of pure Malice; in Peter only a Sin of Ignorance. Our Lord's tharp Refentment of his errroneous Advice, excellently declares how infinitely he preferr'd thursh-ma

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Confiderations of Ease or Sasety to his own Body. He shews that Peter consulted what was agreeable to Flesh and Blood, more than for the Glory of God, and the Welfare of our Souls. And the Passage discovers, that the Minds of the Apostles were not yet thoroughly purged from the Expectation of a glorious Reign of the Message in secular Pomp and Splendor; so that Peter could not but look upon these Sufferings as inconsistent with the State and Dignity of the Son of God.

About a Week after this, being pleased to exhibit to mortal Eyes a Specimen of his future Glorification, He took his more intimate Apolles, Peter, and the two Sons of Zebedee, and ascended a lofty Hill, which the Ancients generally conceive to have been Mount Tabor, a round Mount about four Miles high, fituate in the Plains of Galilee. Here he laid aside as it were for a while the Garments of frail Humanity, and affuming the Robes of Majesty and Glory, the Rays of his Divinity darted forth, his Face shone with a pleafing Brightness, and his Raiment with fuch a glorious Lustre, as did at once both dazle and delight the Eyes of the Beholders. In which glorious Transfiguration he had two Attendants from Heaven, Moses the Giver of the Law, and Elias the chief of the Prophets, who likewife appear'd in the Rays of their glorified State, familiarly conversing with Christ, and discoursing of his Death and Sufferings which he was shortly to accomplish at Ferusalem. In the mean time Peter and his two Companions either fell asleep (it being probably Night when this was transacted) or else into a Trance, through the excels of Glory which the Weakness of mortal Nature could

could not bear. But now awaking in an Ecstafie of Admiration, Peter humbly bespeaks his Master, that they might continue in that happy fate, and erect three Tabernacles or Tents, one for himself, the other two for Moses and Elias, Matt. xvii. 4. But while he was thus talking, scarce knowing what he faid in this Transport, a bright Cloud came over them, and a Voice from thence, proclaiming, This is my beloved Son, in whom I am well pleased: Hear ye bim. The Disciples astonished at what they saw and heard, fell with their Faces to the Ground, and lay 'till Christ gently touched them, and bid them arise, and not be afraid. Hereupon lifting up their Eyes, they faw none but Jesus alone, Moses and Elias being return'd to their Heavenly Abodes. Bede tells us, that in pursuance of Peter's Proposal about the three Tabernacles, there were afterwards three Churches built on the top of this Mountain, which After ages held in great Veneration.

Shortly after this, our Saviour went from these Parts through the midft of Galilee, to Capernaum. Where being arrived, he was enquired after by the Collectors of a certain Tax, of the Value of half a Shekel, or fifteen Pence of our Money; which God, under the Mosaick Law, had commanded to be paid yearly to the Use of the Temple, by every Jew above twenty Years old. The Collectors came to Peter, and ask'd him, If his Mafter did not pay the Tribute? Peter knowing his Master's Readiness to pay all Dues, answer'd, Mr: and going into the House to tell him, was prevented by Jefus with this Question; What thinkest thou. Simon, of whom do the Kings of the Earth take custom or tribute? of their own children or of strangers? Peter Saith, Of strangers. Jefa faith, Then are the children free. His Mean-

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ing was, that fince he himself was the Son of God, and the Apostles his Domesticks and menial Servants, they were according to Reason and the Custom of the World, to be exempted from paying this Tax to the Temple, his Father's House. Yet rather than give Offence, or shew Disrespect to the Authority which had appointed this Tribute, he directs him to go to the Sea, and take the first Fish which came to his Hook, in whose Mouth he should find a Piece of Money (a Stater, in Value a Sbekel or Half a Crown) to satisfie the Colle-

ctors for himself and his Master.

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Our Lord upon a time instructing his Disciples how to carry themselves towards their offending Brethren, Peter, desirons to know his Lord's Pleafure, how often the Offender was to be pardon'd, and whether feven times were not enough; Christ tells him, that upon the Offender's Repentance. he thould forgive him 'till feventy times feven, that is (by a definite for an indefinite Number) as oft as there was a hearty Submission and craving of Pardon. It was not long after, that a certain Perfon, young and rich, addresses himself to Christ, to know by what means he might most furely attain eternal Life. Amongst other Precepts our Lord injoyns him to fell what he had, and give it to the Poor; and take up his Crofs and follow him. When he heard this, he went away very forrowful, for he was very rich. Whereupon our Lord observes how difficult it is for the Possessor of a plentiful Fortune, who fets his Heart upon it, to enter into the Kingdom of Heaven. Peter gives a Turn to his Discourse, and asks, If the rich Man were fuch a Loser, who left Christ to keep his Estate, what Gainers should he and the rest be, who had quitted all they had in the World to follow Christ? In answer to this Christ affures him,

Enjoyment on his Account, should receive it again abundantly improved even in this World, if confistent with the Circumstances of their State, and those Troubles and Persecutions which would be cessarily arise from the Profession of the Gospel; However, they should not fail of what would make them infinite Amends for all Losses and Sufferings here, Eternal life in the other world.

### SECT. III.

An Account of St. PETER's Carriage to our LORD from his fourth and last Passover, to his Crucifizion.

THAT great and memorable Passover of the Jews drawing nigh, wherein Jesus the true Paschal Lamb was to be flain for the Sins of the whole World; fix Days before it began, he came to Bethany, about two Miles from Jerusalem, the Town of Martha and Mary, at whose House he lodged. And because the Paschal Lamb was to be taken the tenth Day of the Month, in order to the Sacrifice of the fourteenth, that he might fulfil all things according to the Law and the Prophets. he rode to Jerusalem on that Day, and was conducted into it by great Multitudes, with Palm-Branches in their Hands, and loud Acclamations of Hosannab to the Son of David, and, Bleffed is be that cometh in the Name of the Lord. In the Evening he returned again to Bethany; where, two Days before the Pallover, he supped at the House of one Simon the Leper, whom probably he had cured of his Leprofie. Supper being ended, he rose from Table, laid aside his loose upper that

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per Garment, took a Towel and a Bason of Water, and began to wash his Apostles Feet. Peter. amazed at fuch Condescention, refused his Feet at first; 'till understanding the Mystery of it, he gladly submitted. Our Lord acquaints them, that he had fet them this Pattern of mutual Love and Subserviency one to another, being now about to take a long Farewel of them, and to go whither they could not follow him. Peter concern'd at this Difcourfe, asks why he could not follow his Master, since he was ready to lay down his Life for him? Jefus, who knew all things, forewarn'd him how much he was miliaken in his own Strength, and that he would speedily deny him thrice, within the usual time of Cock-Mount Offices a Place of Revenuent Wigniwors

On the Morning of the Paffover, the Disciples knowing their Master was careful in observing this Solemnity, desired to know in what House he would keep it. He directs Peter and John to go into Jerusalem, and as soon as they were enter'd the City, they should meet a Man bearing a Pitcher of Water, by following of whom they should be brought to a large Room ready surnished for the Purpose, and the Master of the House ready to entertain them on that Occasion. They went and found all Things as Jesus had told them; and in the Evening they all came thither, and eat the Passover together at the usual Hour.

At this time Jefus suggests to them again, what a shocking Tryal was coming upon them, how they would be offended in him, and sy from him, and disown him. Peter renews his Assurances to him, that whatever the crest should do, for his Part he would never forsake him. But Christ directs himself more particularly to him, Lake xxii. 31, telling him, that the Devil was about

to fift and winnow them all with fierce Temptations, in so much that he would stagger them for a while; and that he who was now so consident of his own Strength and Standing, should be most notoriously foil'd; but that he had pray'd for him, that his Faith might not utterly fail; that therefore he should rise again by Repentance, and then he enjoin'd him to make some Reparation for his Sin, by an extraordinary Zeal in strengthening and confirming others: But he still persists in his excessive Considence and Presumption, more vehemently averring, That he was ready to accompany his Master both to Prison and to Death.

Having performed the religious Rites of the Paffover, they went to a Garden at the Foot of Mount Olives, a Place of Retirement, whither Jes fus and his Disciples often resorted. Here beginning the Agonies of his Passion, he left eight of his Disciples at the Entrance of the Garden, and went in with Peter, James, and John, who had been Spectators of his glorious Transfiguration, now to affift him in the Anguish of his Passion. From these he withdraws himself about a Stones Cast, and having offer'd up his Supplications with strong cries and tears, he returns to the three Disciples, who over-whelm'd with Grief and Sorrow, under the dark Curtains of the Night were fallen afleep. Jejus calls out to Peter with this gentle Reprehension, What, could ye not watch with me one bour? You who were but just now so full of Professions what you would do and fuffer for me, even to the Lofs of Life it felf, cannot you forego a little Sleep for me, who am inflantly to be taken from you? But when they could make no Excuse for themfelves, he with infinite Goodness and Mercy makes one for them: The Spirit indeed is with

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But anon they were effectually rous'd by a Band of Soldiers from the chief Priests, with the Traytor Judas to conduct and direct them; who rushed into the Garden, and seized upon our Lord: which when his Disciples saw, they askked him whether they should attempt to rescue him. Peter, without staying for an Answer, drew his Sword, and struck one of the busiest of the Company, Malchus, Servant to the High-Prieft, and cut off his Ear. Our Lord foon made him sensible of his Error, by letting him know, that if he had a Mind to be rid of his Keepers, he had no need of his Sword, but could pray to bis Father, and he would immediately fend him more than twelve Legions of Angels: But that thus it behoved him to fuffer, that the Scriptures might be fulfilled. Then he craved their Patience a while, and miraculously healed the wounded Person. When his Disciples saw that he would not make use of his Power to deliver himself, they all forfook bim and fled: Only Peter and John follow'd him at a good Distance, to see what would become of him; 'till they came to the High-Priest's Hall, into which Peter got admittance by the Interest of his Fellow-Disciple. And it being cold Weather, he placed himself near the Fire, among the Servants and Officers: Where he had not been long, but the Maid who let him in, looking earneftly upon him, charged him with being one of Christ's Disciples. This Reter roundly denied before all the Company, positively affirming that be knew bim not. Hence he withdrew into the Porch, where he heard the Cock crow: enough,

enough, one would think, to have awaken'd his Conscience to a Sense of his Dury, and reminded him of the Protestations he had made of unalterable Fidelity to his Master. In the Porch another of the Maids attack'd him with the same Challenge, that be was one of them that had been with Jefus of Nazareth: But he reply'd again with an Oath, that he had no Acquaintance with him. About an Hour after, a third Person, a Kinsman of Malobus, whose Ear Peter had cut off, peremptorily affirm'd, that he had feen him in the Garden where Jefus was apprehended; and observ'd that his very Speech betray'd bim to be a Galilean. Peter now grew more outragions in his Denial, and ratified his Affeveration with a vehement Curfe, that he never had any Communication with the Man they spoke of. One of the Ancients, St. Ambrofe, alleviates the Sin of St. Peter's Denial thus: He did well to deny him to be Man, whom he knew to be God. But St. Ferom shews, that this Excuse, however well meant, is a very lame and triffing one. Certainly the best Apology that can be made for Peter, is, that he quickly repented of this great Sin; for no fooner had he done, but the Cock crew again; at which intimation our Saviour turn'd about, and earnestly looked upon him: A Look which pierced him to the very Heart, and awaken'd him as one out of a deep Sleep, with the remembrance of what he had once and again forewarn'd him of, that he would abjure him in fuch a foul and thameful manner as he had now done. This fill'd his Heart with the Passions of Shame and Grief and Indignation too, impetuous for him to contain,

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He runs out of Door to give them vent, and weeps bitterly; endeavouring in some measure to wash out the Stain of his otherwise indelible Sin by a Flood of Tears; and to prevent the Wrath of God, by taking a speedy Revenge upon himself; as indeed the only way to avert God's Judgments, is to erect a Tribunal in our own Breasts. For, as St. Paul observes, if we would indge our selves, we should not be judged.

#### SECT. IV.

Memorable Things of St. PETER, from our LORD'S Resurrection, to the Persecution of the Church, that arese upon the Preaching of St. STEPHEN.

WE hear no more of St. Peter from this time, 'till our Lord was risen sgain from the Dead. On the Morning of the Refurrection, Mary Magdalene and other devout Women were at the Sepulchre by Sun-rising; and finding the Door open, they enter'd in, and were fuddenly faluted by an Angel, who told them that Jefus was risen: And bid them go and carry the News of it to his Disciples, and particularly to Peter; which they did; and were little credited by the rest; But Peter and John posted away to examine the Matter; they enter'd into the Sepulchre, and found nothing of the Body, but only the Linnen wherein it was wrapt in one place, and the Napkin which bound the Head in another; a Sign that the Corps was not stollen away, as the Jews falfely fuggefted.

The same Day about Noon, as we may suppose, our Lord appeared to Peter alone, St. Paul B mentionmentioning his several Appearances after his Refurrection, seems to make this the first of them, That he was seen of Cephas, I Cor. xv. Not that this was simply the first, says Chrysostom upon the place, for the Women had seen him before, but Peter was the first of the Men. So the Apostles told the two Disciples that came from Emmans, The Lord is risen, and bath appeared unto Simon; which probably intimates, that it was before his appearing to those two Disciples. This was agreeable to the merciful Nature of our Lord, thus early to shew himself to this poor, disconsolate Penitent, to comfort him under his bitter Sorrow for his late Fall, and to give him Assu-

rances of a gracious Pardon.

The Disciples going into Galilee, as Christ had appointed them, and arriving at the Sea Coaft Peter with some of the rest agreed to go a fishing. They labour'd all the Night, but caught nothing. Early in the Morning a grave Person unknown to them, presented himself on the Shoar, and asked them if they had any Fish. They answering, No: He bid them cast the Net on the right side of their Ship. They did fo, and the Net immediately inclosed fuch a Draught, that they were scarce able to drag it ashore. St. John perceiving the Miracle, told Peter, that certainly this Perfon was their Lord. Peter, impatient to cast himfelf at his Mafter's Feet, would not flay to be row'd, but leapt into the Sea, and Iwam to More Presently the rest followed with their loaded New and made a Dinner of them at a Fire which was there burning, and where Bread was likewife for in a readiness.

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After Dinner, our Lord address'd himself to Peter in particular, with this Question; Simon Son of Jonas, lovest thou me more than these? Which Question Question is capable of a twofold Interpretation; more than these, i. e. thy Nets and Fishing-boats. If so, leave them, and apply thy felf wholly to feed my Flock. Or more than these may be understood of the rest of the Disciples. Dost thou love me better than they do? This Question he repeated three several times, and Peter as often replied that he loved him, and appeal'd to him for the Sincerity of his Heart. It was fit that he who had come so short of his former Professions of love to his Master, by denying him thrice, should have some hint of the Decestfulness of his own Heart, and be incited to double his Vigilance and Circumspection for the future. his Master now requires of him, is, to shew himfelf a faithful Shepherd in his Lord's absence, by feeding his Lambs, and establishing his Infant Church. And that he might not be furpriz'd again with unexpected Sufferings for his Name, he gives him a clear hint of the Fate which awaited him: When thou wast young, says he, thou girdeast thy self, and walkedst whither thou wouldst; thou wast at thy own liberty and disposal: But when thou shalt be old, thou shalt stretch forth thy Hands, and another shall gird thee, and carry thee whither then wouldst not: This Peter and the rest then understood to signifie, that he should follow his Master by suffering on the Cross; as in process of time it happen'd to him.

Peter's renew'd Fidelity to his Lord held good, as we may presently perceive in the Acts of the Apostles; where, in the first Assembly of Christians after Christ's Ascension, Peter, as their Prolocutor, moves for making good the Foundation of the Apostles, which had suffer'd a Breach by the Treason and Apostacy of Judas. Two Candidates being proposed, Joseph, sirnamed Barsa-

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2022 Son Which uestion bas, and Matthias; they pray'd that God who knew the Hearts of all Men, would hew by the Lots they were about to cast, which he had chosen. The Lot fell upon Matthias, who accordingly was admitted into the Number of the Twelve.

For ten Days after the Ascension, the Apostles and the other Disciples continued in the most solemn Devotion, but without any extraordinary Illumination, 'till the great Feast of Pentecoft, which this Year began on Sunday the twenty fourth of our May. On this Day the Gifts of the Holy Spirit were shower'd down upon them, in a supernatural manner, as Christ had promised. First a Sound was heard, as of a mighty Wind, rushing into the Assembly; then appeared cloven Tongues, as of Fire, and fate upon each of them: Cloven, to denote the variety of Languages which the Apostles should speak; and fiery, to represent their Zeal, in preaching; as also that divine Light which they should impart to others, and that Purity and Holiness wherewith they should be adorn'd. Immediately they began to speak in the Languages of all the several Nations then at Jerusalem, which they had never learn'd, and perhaps never heard so much as a Word of them. St. Luke names fifteen forts of Strangers, who upon the Report of this miraculous Power, came to the Assembly of the Christians, and were astonished to hear, every one his Country Language wherein he was educated, and that from Men of no Literature or acquired Skill in these Matters. This they concluded must portend fome very extraordinary Events, or Changes in the World.

But others, willing to clude the Miracle, in a deriding and malicious way cry'd out, These Men have drunk too much, and therefore they talk confusedly

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fusedly and wildly. To confute this Calumny St. Peter flood up, and shew'd how groundless and irrational it was, to charge them with Drunkenness so early in the Morning; it being then but about nine a Clock, and by the religious Solemnity of the Festival they were obliged to be fasting at that time. Then he proceeded to shew them the true Cause of this miraculous Dispenfation: That it was but the Accomplishment of what God had promised by the Prophet Joel " should come to pass in the Days of the Meshab; who was Jesus of Nazareth, as he had proved himself to be by many undeniable Evidences, which they themselves were Witnesses of: And though they had put him to Death by Crucifixion, yet had God rais'd him to Life again, as he had promised by David, that he would not e leave bis Soul in Hell, nor Suffer bis Holy One to fee Corruption. That he was not only rifen. from the Dead, but ascended into Heaven, accord-' ing to the same Royal Prophet's Prediction, That he was to fit at God's right hand, until his Ene-' mies were made his Foot-stool. That therefore the whole House of Israel ought to be assured, that this very Jesus whom they had crucified, was the Messiah, or Christ of God, and Saviour of his People.

Most of the Audience were very sensibly touched and affected with St. Peter's Sermon; they were in a manner cut to the Heart, and cry'd out to Peter and the rest of the Apostles, to direct them what they should do to expiate the Guilt of their black Sin. Peter tells them, the safe and sure way to do this, was to repent and be baptized in the Name of Jesus whom they had crucified; so should they partake of the promised Mercies of God, and be deliver'd from the Judg-

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ments hanging over that perverse Generation. And now that which had been typissed to Peter in the miraculous Draught of Fishes, and Christ's Promise thereupon that be should catch Men, began to be sulfilled; about three thousand Souls were at this time converted by him, and became the first Fruits of his Preaching, Acts ii. 41. These were no temporary Believers, but continued sted-sast in the Apostles Doctrine and Communion, frequently celebrating the Lord's Supper, which is here called breaking of Bread, observing the stated times of Prayer, and abounding in good Works and charitable Offices one towards ano-

ther.

The next miraculous Gift which the Apostles demonstrated, was that of Healing. As Peter and John were going to Prayers at the Temple (the same Day, says Dr. Lightfoot) at the ninth Hour, which is our three in the Afternoon, and was one of their stated Hours of Prayer, and time of the Evening Sacrifice; entring in at the Beautiful Gate which probably ted into the Court of the Gentiles, they found a poor Cripple, who had been lame from his Birth, and was now above forty Years old, and therefore past Hopes of cure, lying there to beg Alms of the Congregation. He feeing Peter and John about to go in, craved their Charity. Peter look'd earnestly upon the impotent Man, and bid the Man take good notice of him, the more to raise his Attention to what he was about to fay; which was this; Silver and Gold have I none; but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk: At the same time taking him by the Hand, he lifted him up; and immediately his Feet and Ancle-bones receiv'd Strength. And he leaping up, stood and walked, and enter'd with Peter and John into the Temple, walking, and leaping, and praising God. All the Congregation knew the Man to be the Cripple who usually begged at the Gate: They were amaz'd to see such a sudden Change wrought in him, and gather'd about him and the Apostles in Solomon's Porch, a stately Cloyster about the Court of the Gentiles, impatient to hear what had been done to him.

Hereupon St. Peter stands forth, and unriddles this Mystery to them: 'That indeed he and his Companion were the Instruments of this Cure: but that they had not effected it by any Power f or Holiness in themselves; but in Virtue of the facred Name of that Jesus, whom they had most unjustly and violently prosecuted to Death; but that God had raised him from the Dead, and testified his Resurrection, by granting Miracles to be wrought in his Name. He tells them, he was satisfied that in this they had sinand ignorantly, as not knowing that he whom they crucified, was the Prince of Life; which Ignorance God turn'd to the Accomplishment of his wife and righteous Purpoles, having foretold by all the Prophets, that Christ should suffer: That therefore it was now high time for them to repent and turn to God, that their great Wickedness might be expiated; which could not be, but by Faith in his Name, thro' which that impotent Man was healed, whom they had formerly known to be so lame, that he wanted to be carried about; but now faw him with their own Eyes, walk as well as the foundest of them all.

These Words of the Apostle had their due Weight and Insuence, as appear'd by the large Conversion that was made; Many of them (says the Text, Ads iv. 4) which heard the word, he-

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up the tieved; and the number of them was about five thousand. This may be understood of those who embraced the Christian Faith on that occasion; though the Words leave room to interpret them of the number which made up the whole Body

of Believers at that time.

But before the Apostles had done speaking to the People, the Priests and Sadducees having infinuated to the Roman Captain, who commanded the Garrison in the Castle Antonia, on the North fide of the Temple, that the Apostles preaching tended to Sedition, came upon them with a military Force, seized upon them and threw them into Prison, it being too late to examine them that Night. On the Morrow the great Sanhedrim met, and had the Apostles brought before them; and waving the Charge of Sedicion, they demanded of them, By what Power, or by what Name they had done this strange Cure. Peter, full of divine Courage and Wildom answer'd; Te Rulers and Senators of Israel, since you are pleased to call us in question touching the cure of a poor Cripple, Be it known to you and to all the People of Ifrael, shat it is by the Name of Jesus of Nazareth, the Person whom ye lately crucified, whom God restored to Life again, that this Man is here presented before you, no longer a Cripple, but found and strong, This Jesus is the Stone Spoken of by the Prophet, which you like unskilful Builders have rejected; but God bath made him the Head of the Corner; neither is there Salvation in any other; for there is no other Name under Heaven given to Man, whereby we must be saved.

The Sanhedrim hearing this stout and clear account of the Matter, from plain and illiterate Men, beheld them with Wonder; and knowing they had been the Disciples of Jesus, and likewise

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wife confidering that the Miracle they had wrought was too manifest and notorious to be denied, they order'd them to withdraw a while; and after a short Consultation amongst themselves, what to do with them, they call'd them in again, and told them it was the Pleasure of the Court, that they should be filenced, and preach no more nor teach in the Name of Jesus. The Apostles, nothing daunted at their Threats, declared to them all, . That they had receiv'd a Command from God to preach to all Nations what they had heard and seen; . and this being the Case, they appealed to themselves, whether they ought not to obey God rather than them. Notwithstanding the Magistrates repeated ? their Injunctions with more severe threatnings; and so dismiss them without any farther trouble for the present. The Apostles retired to their Chriflian Brethren, and gave them an account of the Success of their Ministry: Who unanimously join'd in offering up Praise and Glory to God for the same; beseeching him to restrain the Rage of their Enemies, and to endue his Ministers with Courage to preach the Gospel of Christ, and with Power to work Signs and Wonders in his Name. Acts iv. 24.

The Church encreased exceedingly by these Means. And that so great a Company (most whereof were poor) might be maintain'd, the rich generally sold their Estates, and brought the Money to the Apostles, to be distributed to such whose Exigencies required Relief. Amongst others, Ananias and his Wise Sapphira, two new Converts, turn'd their Estate into Money, and pretending to bring the whole, as others did, into the common Stock, privately detain'd a part, and devoted the Remainder, as if it had been the whole, to the Service of God's Church. When Ananias

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came before Peter, to make his Oblation, the A-Postle by divine Impulse discerning the Fraud, thus accossed him: Ananias, why hath Satan filled thy Heart, to lie to the Holy Ghost, and to keep back part of the price of the Land? Before it was sold, was it not wholly at thy own Disposal? And after it was dedicated to God, was it not in thy Power to have perform'd thy Vow? Why hast thou conceived this thing in thine Heart? Thou hast not lied unto Men, but unto God. Acts v. 3, 4. This was no sooner said, but to the great Terror and Amazement of all that were present, Ananias fell down dead, and was instantly carried to his Grave. About three Hours after, his Wife, not knowing what had happen'd, came in, and being guilty of the very same Prevarication, had the like Doom and Sentence past upon her, was carried out by the same Bearers, and buried by her Husband. This feafonably prevented that Contempt of the Apostles Authority, and that Diforder which must necessarily have grown in the Church, in case Dissimulation and Hypocrisie could have escaped unpunished.

The Power of Christ being thus vindicated against salse Brethren, Judgment was surn'd again to Mercy in the multitude of Cures which were wrought through his Name: And of which Pezer was so celebrated an Instrument, that sick Persons were said upon Beds and Couches in the Way where he was to pass, that at least his Shadow (which it seems had miraculous Effects)

might come upon them.

These things being transacted for the most part in Solomon's Porch, near the great Sanhedrim, they were alarm'd at the growing Numbers of the Church; and sending out their Officers to apprehend the Apostles, threw them into the com-

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mon Prison. But God own'd their Canse and Service so visibly, that the Night following they had the Prison Doors open'd to them by the Hand of an Angel, who bid them go into the Temple, and preach to the People the Words of eternal Life. They did as they were commanded, and appeared there next Morning as formerly, in the exercife of their Ministry. The Sanhedrim being inform'd of this, and suspecting that the Keepers of the Prison had betray'd their Trust, sent to fee. Their Messengers return'd, and assured them, that they found the Prison Doors sont with all Sufery, and the Keepers standing without before the Doors: but when they had opened them, they found no Prifoners within. Then they fent their Officers to the Temple, to bring them before them; which they did without Noise or Violence, being afraid least the People should have stoned them. When they were brought in, the High-Priest charged them with having contemn'd the former Orders of the Council; that whereas they had been injoin'd Silence, they had, fince that, fill'd Jerufalem with the Doctrine of Jesus, and intended to make them answerable for his Death. Peter, in the Name of the rest, replied, That they must in this Cafe obey God rather than Men; that they did but witness the Resurrection of Jesus Christ, and his Exaltation to God's right Hand, to be a Prince and Saviour; which Testimony of theirs was ratified by the miraculous Operations of the Spirit of God. This Answer cut the Council to the Heart, and they began to refolve upon their Destruction. But a grave Pharifee and Doctor of the Law, Gamaliel, requiring the Apolles to withdraw, advised the Council to proceed warily; Putting them in mind of feveral Perfons who had heretofore rais'd Parties, and drawn

drawn great Numbers after them; but that their Defigns had miscarried and came to nothing: And so these Mens Doctrine, if meerly Human, would in time fall to the Ground of it felf: But if it were of God, it was not only impertinent, but impious, and a fighting against God, to oppose it.' With this Advice they all concurr'd; and having scourged the Apostles, and renew'd their Charge to them to preach this Docrine no more for the future, they let them go. But they holding steddy to their avow'd Principle, That God was to be obey'd rather than Man, ceased not to preach daily, both in publick and private; and were so far from being discouraged by the Stripes they had receiv'd, that they rejoic'd in being counted worthy to fuffer for the Name of Christ.

### SECT. V.

The remaining Acts of PETER, from the Dispersion of the Church at Jerusalem, till the Time of his MARTYRDOM.

A Dreadful Storm of Persecution was raised against the Christian Church, upon the account of St. Stephen the first Martyr of it; insomuch that their whole Body, both Members and Teachers (except the Apostles) were forced to fly from Fernsalem, and to dispose of themselves in several Parts of the World; some went to Damaseus, some to Samaria, some to Phanice, Cyprus and Antioch. This Dispersion turn'd to the enlargement of the Church, and the Wisdom of God produced glorious Order out of this Consustant. Among those who resorted to Samaria, Philip was one:

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one: Not Philip the Apostle, for he remain'd with the rest of that Order at Ferusalem; but Philip who had been chosen with Steven and others to the Office of a Deacon, Acts vi. 5. Here he preached the Gospel, and confirm'd his preaching by curing Diseases and casting out evil Spirits with a Word, to the joy and wonder of the Inhabitants. In this City there was one Simon a Magician and Sorcerer, born at Gison, not far from thence, who by his diabolical Arts had so deluded the People, that they generally beheld him as the great Power of God; for so he gave out, that he was the first and chiefest Deity, the Father who is God over all, i. e. that he was that which in every Nation was accounted the supreme Deity, as Justin Martyr, Irenaus, and Tertullian inform us. This Man seeing his Admirers in great Numbers baptiz'd, and brought off from him by the Preaching and Miracles of Philip, which to manifestly exceeded his infernal Arts, presented himself also to Christian Baptism; though probably his Design was to infinuate himself with Philip, and find out by what means he wrought his Miracles.

The Apostles at Ferusalem, having heard of the Success of Philip's Ministry at Samaria, sent Peter and John to confer the Gists of the Holy Ghost upon the new Converts; which Philip being but a Deacon had not the Power to do, this being reserved to the Apostles only. When by their Prayers and laying on of Hands they had conferred the Holy Ghost on the newly baptized, Simon the Magician observing the divine Effects, offered them Money, saying, Give me this Power, that on whomsoever I lay Hands, he may receive the Holy Ghost. Acts visi. 19. But Peter perceiving the base and vile Intentions of his Heart, rejected him with Detestation: Thy Money perisp

with thee, because thou hast thought that the Gift of God may be purchased with Money. Thou bast neither part nor lot in this matter; for thy Meart is not right in the fight of God. Repent therefore of this thy Wickedness, and pray God, if perhaps the thought of thine Heart may be forgiven thee. For I perseive that thou art in the Gall of Bitterness and in the Bond of Iniquity. The Conscience of the Man was a little startled at this, and he prayed the Apostles to intercede with God for him, that his Sin might be pardoned, and that none of those Judgments which they had denounced, might fall upon him. But how flight his Repentance was, will appear afterwards, when we shall meet with him again. The Apostles having confirm'd the Church at Samaria, and preached in the Villages round about, returned to Jerufalem.

After the miraculous Conversion of Saul, the heat of Persecution was asswaged, and the Christians had great Tranquillity and Freedom. During which Calm Peter made a general Visitation of all the Saints in Judea, Galilee, and Samaria. Arriving at Lydda, a little Town about twenty four Miles North West of Jerusalem, he came to a House where was a certain Man named Asseas, who had been bed-rid with a Palsie eight Years together. Peter healed him of this inveterate Disease, by bidding him rise in the Name of Jesus Christ, and make his Bed; which he did, and was seen of all that dwelt at Lydda and Saron, who were hereby moved to embrace the

Faith of Christ.

Peter had not been long at Lydda, before he was call'd thence by two Messengers to go to Juppa, a noted Sea-Port Town about six Miles distant: where one Tabitha, whose Greek name was Dorcas, a Christian Woman of eminent De-

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votion and Charity, was just then dead. When Peter arriv'd there, he found her in her Grave-cloaths. ready for her Funeral, with many Widows standing about the Corps, thewing the Garments wherewith Dorcas had cloathed them, and making great Lamentation for the loss of so good a Benefactress. The Apostle desired them all to withdraw out of the Room; then he kneeled down and prayed; and turning him to the Body, said, Tabitha, arise. And she opened her Eyes, and when she law Peter, he fate up. And he gave her bis Hand, and lifted her up; and when he had called the Saints and Widows, presented her alive. And it was known throughout all Joppa, and many believed in the Lord. After this he sojourned many. Days (probably near a Year) at Joppa, in the

House of one Simon a Tanner.

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While Peter refided in this Place, retiring one Morning to the House-top to pray, (as the dispersed Jews commonly did, that they might have the freer Prospect towards Jerusalem) about Noon he grew very hungry, and call'd for Meat. But while it was getting ready, he fell into a Trance, and saw Heaven opened, and the Figure of a Sheet knit at the four Corners, let down to him, wherein were all manner of Birds, Beasts, and creeping things, Clean and Unclean, with a Voice inviting him to kill and eat. Peter rejected the Entertainment, as being unclean by the Law of Moses, which he had hitherto strictly observ'd. The Voice replied, What God hath cleansed, that call not thou common, Ads x. 15. This was done thrice, and all receiv'd into Heaven again. While Peter was musing on this Vision, three Men knockt at the Door, and enquired for him. But before he knew of this from any of the Family, the Spirit advertised him of it, and bid him not scruple to

go with them, though it was to the House of a Gentile. Now Peter began to understand his Vision. Forthwith he went down to the Men, and receiving their Message, courteously invited them in, and lodged them there for that Night. Next Morning he went with them, accompanied with six other Fewish Converts, who might be Witnesses of his Conduct in this extraordinary Affair.

On the third Day they arrived at Cafarea; and as Peter enter'd into the House, Cornelius attended with his Kinsfolks and Friends, met him, and to testifie his profound Respect for him, profirated himself at his Feet. Tho' such Prostrations were usual to Men in those Eastern Countries, yet Peter knowing that amongst the Romans this was their peculiar Gesture in their divine Worthip, he rais'd Cornelius immediately, and bid him pay him no other Respect than as a Man. Then he made fome Apology to the Company, ' That though they must needs know it was unlawful for Jews to converse with Men of other Nations in religious Duties, yet God having lately admonished him to set aside such Distinctions, he very readily came, as he had been requested; and defired to know the Bufiness about which he was sent for. Whereupon Cornelius gave him an acccount, 'That being fasting and praying four Days ago, (for he was a Profelyte of the Gate) an Angel from Heaven had appear'd to him, telling him his Prayers and Alms were accepted of God, and that he must send to Joppa, and enquire for Simon Peter, who should inftruck him more perfectly in the divine Will. Peter comparing these things with his Vision mention'd above, was now fully fatisfied, that the Partition Wall between Jew and Gentile was broken down; 'He tells them, now he perceiv'd · plainly

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plainly, that God was no Respecter of Persons; but that in every Nation, he that fear'd him and wrought Righteousness, was accepted of him. That the Instruction he had to give them, was the Doctrine of Man's Pardon and Peace with God, published of old by the Prophets; and of late by John the Buptist and others: viz. That God had anointed and consecrated Jesus of Nazareth with divine Powers and Graces, in the Exercise of which he constantly went about to do good to the World: That he and his Fellow Apostles were Witnesses of his mighty Works; and how the Jews had crucified him; notwithstanding which, he rose again the third Day, and had admitted them to eat and drink with him, that they might tellifie these things to the World; that he was the Person whom God had ordain'd to be the Judge of the quick and dead; that all the Prophets with one confent bare Witness of him, that this Jesus is he, in whose Name whosoever believeth, shall cerstainly receive Remission of his Sins.

While Peter was thus preaching to Cornelius and his Friends, the Holy Ghost fell upon them; and they spake several Languages, and glorified God, to the great Surprize of those believing Jews who accompanied St. Peter, who thought that the Promise of the Holy Ghost was made only to the House of Ifrael. Peter, seeing this, told the Company, he knew no reason why these Persons should not be baptized, since they had receiv'd the Holy Ghost; accordingly he order'd them to be baptized in the Name of the Lord lesus; and at their Request, he tarried amongst them certain Days, to confirm them in the Faith. Thus Peter enlarged the Foundation of the Christian Church; and with his heavenly Keys open'd

a Door to the Gentiles, which was never to be

fut again.

Shortly after this, Peter going up to Jerusalem with his six Companions, was severely reprehended by the Jewish Converts, (who religiously adhered to all the Puncilios of the Mosaick Law) for conversing and eating so freely with the Gentiles. But he explained the whole Matter in order to them, with all the Circumstances both of his own and Cornelius his Vision; and how the Holy Ghost fell upon them, while he was preaching Jesus to them. Which when the Complainants had heard, they ceased from their Reproofs, and glerified God, who had granted to the Gentiles

also repentance unto Life, Acts xi. 18.

About the fourth Year of the Emperor Claudias, and forty fourth of Christ, Herod-Agrippa. to ingratiate himfelf with the Jews, rais'd a Per-lecution against the Christians; in which he beheaded James the Son of Zebedee, firnamed, the Great. And finding this was a grateful Execution to the Vulgar, he refolved to make a Sacrifice of Peter also, who was now returned to Jerusalem. In order to which he threw him into Prison, and set a Guard of four Quaternions, i.e. fixteen Soldiers upon him, defigning immediately after Easter, to have him executed. The Church in the mean time was very importunate with God for his Prefervation, and their Intercessions for him prevail'd. For the very Night before his intended Execution, an Angel sent from God, came into the Prison, while Peter was fast afteep between two Keepers, bound to them with two Chains. The Angel, fufficiently lighted with his own Rays, flruck Peter fo as to awake him, took off his Fetters, bid him gird his Garments about him, and follow him. All this Peter took to be but

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but a Dream, 'till having past the first and se-cond Guards, gone through a great Iron Gate which open'd to them of its own accord, and walked a Street's length in the City, he loft his Heavenly Guide. Then he perceiv'd that this was real matter of Fact, and praised God who had fent his Angel, and delivered him out of the Hand of Herod, and from all the expectation of the people of the Jews. Acts xii. IT. While he thought on this, he came to the House of Fohn whose Surname was Mark, where many were met together to pray for him; and knocked at the Door. The Maid who came to let him in, perceiving that it was his Voice, was so overjoy'd, that she could not flay to open it, but ran to tell those within, that Peter was at the Door: Which they at first lookt upon as a meer effect of Fancy; but the perfifting in it, they concluded that it was his Angel, or some Messenger sent from him. The Door being open'd, they were extreamly furprized with Joy and Wonder. But he briefly related to them in what manner God had deliver'd him, and charging them to acquaint the Brethren with it, presently withdrew for greater Security to another Place. Herod was fo enraged at his escape, that he commanded the Keepers of the Prison to be put to Death.

Some time after this, A. D. 49 a Controverfie arising betwixt the Fewish and Gentile Converts, about the Observation of the Mosaick Law,
a great Council of the Apostles and other Christians was convened at Ferusalem, to consider of
this Matter, Ass xv. 1. In which, after many
Debates and various Arguments, Peter stood up,
and spoke to this Effect; 'That God having made
'Choice of him to be the first of the Apostles
'who should preach the Gospel to the Gentiles;

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the same God, who was best able to judge of the Hearts of Men, had born Witness to them of his merciful Acceptance, by bestowing his Hoby Spirit on them as well as on the Jews; having made no Difference between the one and the other, but equally purifying their Hearts by Faith. That therefore it was a tempting and provoking of God, to put a Yoke upon the Necks of the Disciples, which neither they nor their Fathers were able to bear: There being fufficient Ground to believe, that the Jews themselves were no longer under the Ceremonial Law, but should be saved through the Grace of Jesus Christ.' After some other of the Apostles had declared their Sentiments in this Cafe, it was unanimoully agreed, that only a few necessary Things, expedient both for Few and Gentile, should be injoyn'd the foreign Churches: which were drawn up into a Synodical Epistle, and fent amongst them, for allaying the Heats and Contests that had been raised about this Matter:

This Epistle was sent by the Hands of Paul and Barnabas, with other chosen Men, to the Church at Antioch, who were much comforted with it. Not long after, Peter came thither also; who having had a principal Hand in deciding the late Controversies, used the Liberty which had been agreed on, and conversed freely with the Gentile Converts, eating and drinking with them, and living like them. But when certain Jewish Christians, who were tenacious of the Ceremonial Law, came from St. James at Jerusalem to Antioch, Peter, fearful of offending them, broke off his Converse with the Gentiles, as if it had been unlawful for him to hold Communion with uncircumcifed Persons. In which Affair, as he acted against the Light of his own Mind and Judgment.

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ment, condemning what he had approved, and destroying what he had before built up; so he confirmed the Jewish Zealots in their Darling Opinions, and renewed the Dissatisfactions of the Gentiles. The Authority of his Example influenced the other Jews, and even Barnabas himfelf, to make the like Separation. But Paul, feeing the ill Consequences of this Prevarication. severely expostulated with Peter before them all, representing how unaccountable it was, that he should act contrary to his former Determinations, and go about to re-establish those legal Obfervances which he had fo lately and folemnly rejected; and to extend them to the Gentiles. when he himself who was a Jew, had both by Word and Practice declared them to be abrogated and done away in Christ'. Peter heard this just Reproof with a becoming Meekness and Patience, and no doubt conform'd his future Carriage according to it. However this clashing gave a Handle to the Enemies of Christianity, and to Porphyry in particular, to blaspheme, and expose it as ill grounded and a Contrivance, since the chief Doctors of it could not agree among themselves. And so sensible were some in the first Ages, of the Blemish which this left upon St. Peter's Character, that they shift it from him by finding another Cephas, one of the Seventy Disciples; with whom, they say, and not with the Apostle, Saint Paul had this Dispute. But St. Ferom, in his Comment upon Galat. ii. long fince confuted this Evafion. This is the last Account we have of St. Peter in the Holy Scriptures.

Eusebius in his Chronicle, at the Year of Christ forty three, expresly says, that St. Peter was the Founder of the Church at Antioch, and St. Chry-

Coftom.

fostom, Hom. 42. makes him to preside over it seven Years; for which Reason he is often styled by the Ancients, the first Bishop of Antioch. But this Relation is questionable upon this Account, because Holy Scripture, Acts xi. attributes the Conversion of Antioch to others, and shews that the Care of ordering and confirming that Church was committed to Barnabas, by the Apostles and

Church at Ferufalem.

That St. Peter was at Rome is proved by the learned Bishop Pearson (in his Succession of the first Roman Bishops) Chap. vii. out of Ignating, Papias, and other most approved ancient Writers. And he wonders how Salmafius and others in these latter Ages, could be so hardy as to demy a Matter so fully attested, and never questioned before. The time of his coming thither is indeed controverted. Eusebins in his Chronicle, and Baronius after him, place it in the second Year of the Emperor Claudius, A. D. 43. But, as Valesius observes in his Notes on Eusebins, Eccl. Hift. Lib II. Cap. 16. this is disproved by the Acts of the Apostles, where it appears, that Peter remain'd in Judea and Syria 'till the last Year of Herod-Agrippa, who imprison'd him, and dy'd presently after. Now all agree, that Herod dy'd in the fourth Year of Claudius. ter therefore could not be at Rome before that Year. Lactantius in his Book of the Death of Persecutors (a Work that hath been published but of late Years) hath these Words, ch. ii. Cum jam Nero imperaret, Petrus Romam advenit. Peter came to Rome in the Reign of Nero. Which is the more probable Account, fays that great Chronologer Anteny Pagi, ad ann. Chr. 43. n. 11. Lactantius adds; Editis quibusdam miraculis, que virtute ipfins Dei data fibi ab eo potestate faciebat, cont se-

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convertit multos ad justitiam, Deoque Templum sidele ac stabile posuit. That working certain Miracles by the Divine Power which was bestowed on him. he turn'd many to Righteousness, and founded a Church durable and faithful to God. Hegesippus the Younger, whom some take to be St. Ambrose, relates a Conflict which he had with Simon Magui, whom he found at Rame bewitching the People with his Sorceries, as he had done at Samaria. And after several Presences to miraculous Works, he undertook at last to prove himself a Deity by flying up into Heaven. In order to which he got upon a Precipice near the Capitol, and with Wings which he provided for the Purpose, committed himself to the Air. Peter standing in the Crowd which was gathered to fee him, befought Christ with earnest Prayers, to undeceive the People, and confound the Impostor. Immediately his Wings began to fail him, and he fell to the Ground. Being taken up, and carried into a House, he soon died of the Wounds and Bruises he had received in his Fall. The Circumstances of this Story rest upon the sole Credit of the Author aforesaid; but the Substance of it is acknowledged by other Writers.

How many Years Peter resided at Rome, is very uncertain. Some will have it, that he made two Journeys thither, one in the Reign of Claudius, when he met and conversed with that eloquent Alexandrian Philo, who was there on a second Embassy from his Countrymen to that Emperor; the other in that of Nero; but others allow not the first. As little Certainty is there of his Travels in Africa, and thence into these Western Parts; though Symeon Metaphrasses brings him as far as our Island of Great Britain. The learned Dr. Cave, in the Life of St. Peter, Hist. List.

is of Opinion, that after the Dispute betwixt him and St. Paul at Antioch, Peter went into Egypt and other Eastern Provinces, preaching the Gospel chiefly to the Jews: That his first Epistle was written at Babylon in Parthia, though Bishop Pearfon contends 'twas Babylon in Egypt: And that after several Years spent in those Parts, he came to Rome, where his Second Epistle seems to have been writ, but a little before his Death: And where some say he dictated the Gospel of St. Mark to that Evangelist, whom they make St. Peter's Amanuenfis; others fay, he receiv'd the Materials only from that Apostle, but composed it in the Form we now have it in, after his Master's Death. This we may be fure of, because our Lord foretold it, That St. Peter fuffer'd Martyrdom by Crucifixion: And that he fuffer'd at Rome, hath been conflantly affirmed by all Antiquity. It is reported of him, that when he came to the Cross, he requested of the Officers, that he might be crucified with his Head downwards, giving this Reason for it, That he was not worthy to suffer in the same Posture as his Lord did before him. His Request was granted him. Upon which, Prudentius the Christian Poet, hath these Verses. Peri Steph. Hymn. XI.

Prima Petrum rapuit sententia legibus Neronis, Pendere jussum præminente ligno.

Ille tamen veritus celsa decus amulando mortis Ambire tanti gloriam Magistri;

Exigit ut pedibus mersum caput imprimant supinis, Quo spectat imum stipitem cerebro

Figitur ergo manus subter, sola versus in cacumen. Hoc mente major, quo minor figura.

Noverat ex bumili cœlum citius solere adiri; Dejecit ora, spiritum daturus.

St. Peter

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Peter

St. Peser suffer'd Martyrdom the same Day with St. Paul, in the Year of our Lord LXV, according to the Chronology of Mantieur Pagi. His Body is said to have been embalmed by Marcellinus the Presbyter after the Yewife Manner, and buried in the Vatican, near the Triumphal Way. Over his Grave a small Church was soon after erected; which being destroyed by Heliogabaius, his Body was removed to the Cemetery in the Appian way, 'till the time of Pope Cornelius, who reconvey'd it to the Vatican, where Constantine honour'd his Memory with a stately Church. That which now bears his Name there, is one of the Wonders of the World, having all the Advantages which Riches and Art can bestow upon it.

That St. Peter was a marry'd Man, we cannot doubt, fince the Scripture mentions his Wife's Mother. There is moreover a Tradition, that his Wife fuffer'd Martyrdom long before him, and that as she was going to it, he encouraged her, and called to her, to lift up her Heart to Christ.

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle St. Peter many excellent Gists, and commandedst him earnestly to seed thy Flock. Make, I beseach thee, all Bishops and Pastory diligently to preach thy Holy Word, and the People obediently to follow the same, that they may receive the Crown of everlasting Glory, through Jesus Christ our Lord. Amen.



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## The LIFE of St. PAUL.

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HAVING observed in the foregoing History, that these two Apostles were join'd in their Death, we have thought sit not to separate them in their Lives. And besides, though St. Paul was not one of the Twelve Apostles, yet he was call'd in so extraordinary a manner, by the immediate Voice of Christ from Heaven, and did and suffer'd so many things for his Name, that (as he says

fays of himself) be was not behind the very chiefest Apostle, and therefore is justly entitled to hold this Rank in the Order of the Apostolick Lives.

## SECT. 1.

Of St. PAUL, from bis BIRTH, 'till bis Conversion.

CT. Paul was born at Tarfus, the Metropolis of Cilicia, above three hundred Miles distant from Jernsalem; an exceeding rich and populous City, and so well stored with Libraries and Schools of Learning, that, as Serabo says, the Students excelled even the Alexandrians and Athenians in Philosophy and liberal Accomplishments. It was a Roman Municipium, or free Corporation, invested with the Privileges of Rome by the two first Emperors, as a Reward for the Citizens firm adherence to the Casars in the Rebellion of Cassas. So that St. Paul was born a Roman Citizen, and often pleads this Privilege at his Trials.

As to his Parentage, he tells us, he was a Hebrew of the Hebrews, i. e. all his Ancestors were originally Jews, and not Proselytes; of the Tribe of Benjamin, of whom his Father Jacob prophessed, Gen. xlix. 27. Benjamin shall raven as a Wolf; in the Morning he shall devour the prey, and at Night he shall divide the Spoil. This Tertullian and others after him will have to be accomplished in our Apostle, who in the Morning of his Life was a Persecutor of the Church, and in the Evening a Doctor of the Gentiles and Pa-

for of the Flock.

With regard to his double Capacity, of Jewish Extraction and Roman Freedom, he had two C 2 Names.

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Names, Saul and Paul, the fielt Hebrew, the other Latin. Saul, a Name famous in the Tribe of Benjamin, on account of the first King of Israel; and Paul, no less celebrated among the Romans. Some think he assumed this latter Name at his Conversion, it being not unusual for the Fews to change, or add to their Names upon some fignal Occasion; as in the case of Simon Peter. Others will have it to be deriv'd from Sergius Paulus the Roman Governor, whom he converted to the Faith of Christ. But the Learned Cave prefers Origen's Opinion, that it was given him in Conjunction with the former, at his Circumcifion, for the reason aforesaid. And it is observable that St. Luke, the Writer of his Acts, so long as he speaks of him as conversant among the fews In Syria, stiles him Saul; but afterwards when he left those Parts and went among the Gentiles, he gives him the Name of Paul, as a Name more frequent and familiarly known to them. And for the same reason no doubt he constantly calls himfelf by that Name in all his Epiftles written to the Gentile-Churches.

In his Education we must include the Art of Tent-making, which mechanick Trade was no reproach to his more ingenuous Studies; the wifelt and most learned Rabbins being so educated; as Rabbi Jose the Tenner, Rabbi Jochanan the Shoeemaker, Rabbi Juda the Baker, &c. that, if need were, they might be able to maintain themselves by fuch Trades. This with other things we may Suppose he learn'd at Tarfus, 'till he was of a fit Age to be fent to that great University of Jewish Learning, Fernsalem; where he was brought up at the Feet of that eminent Doctor of the Law, Gamaliel, of the same Sect with his Father, a Pharifee: under whose tuition he made such Progress, fides that

that he much excell'd the rest of his Fellow-Srudents, as we read Gal. i. 14. whence it appears that he was a Perfon of more than ordinary Parts

and Diligence.

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The Sect of the Pharifees disposed him to be a fierce Zealot against the Christians. For they being most tenacious of the pompous and ritual part of the Law, and having superadded to it many traditional Observances; being likewise a Set of Men very ambitious to domineer and lord it over others, they were implacably enraged against our bleffed Lord, who freely and openly reproved them for these things. But we must not lay all the Pride and Hypocrific of that Sect to the Charge of St. Panl, fince we find him declaring, that he had ever been careful to act according to the Perswaffon of his Conscience, by which he thought himself bound to do many things contrary to the Name of Jefus of Nazareth. The Prejudices of his Education, and the natural warmth of his Temper excited him to violent Profecutions of the Christians; and first we find him named (and he himself confesses he was) one of those who fined the Blood of St. Stephen, it being his part to keep the Raiment of those that slew bim. Prefently after he grows more outragious, he obtains a Commission from the Chief Priests to be their Inquisitor General, he hunts the Christians from Place to Place, throws fome into Prilon. elves has others publickly scourged in the Synagogues, pursues many to foreign Parts, and compels forme to blaspheme Christ and abjure his Religion. In all this he was perswaded that he personn'd a not up very acceptable Service to God; he look'd upon Law, himself as a notable Champion of Truth, a great Phase Bulwark against Heresie and Error. So that begress, sides the Prejudices of his Birth and Education, and a fingular activity of Spirit, he really had his Conscience on his side; and what he did, was well intended, and out of pure Zeal for God, the'

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These things the Apostle lays together in the Accounts of himself, to shew how fast he was ty'd to the Jewish Religion, and how impossible it was for any common Argument to incline him to Christianity. He was not disobliged by his Party; but much trusted and imploy'd by them, and in a fair way to attain to the highest Honous and Preferments amongst them. Who would imagine that such a Man as this should quit the Religion of his Foresathers, to which he had so many Obligations, for a new and opposite one, every where exploded and persecuted to Death, and of which he himself was the greatest Persecutor?

But God who had deftin'd him to be the greatest Pillar of that Church which he made fuch hawock of, was pleafed to give a miraculous turn to his Proceedings. For as he and his Affiftants were on the Road from Jerusalem to Damascus, in Execution of an Order from the Sunbedrim 1gainst the Christians; all on a sudden a Gleam of Light, far exceeding the Splendor of the Sun, was darted from Heaven upon them; which startled them and their Horses, so that they all fell to the Ground; and a Voice at the same instant came from Heaven, calling out and crying to our Aposse in the Hebrew Tongue, Saul, Saul, why persecutest thou me? To which he reply'd, Who art thou, Lord? The Voice answer'd and faid; I am Jesus whom thou persecutest: Intimating, that what was done to the Christian Members, was done to Christ the Head, But rife, said he, and Band upon thy Feet; for I have appeared unto the for

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for this purpose, to make thee a Minister and a Witness both of these things which thou bast seen, and of those things in the which I will appear unto thee; delivering thee from the People, and from the Gentiles, unto whom now I fend thee, to open their Eyes, and to turn them from Darkness to Light. and from the Power of Satur unto God; that they might receive forgiveness of Sins, and Inheritance among them which are fanctified by Faith that is in me. Acts xxvi. 14, &c. Thus graciously did our Lord at first reveal himself to this fanguinary Perfecutor, and in the midft of this awful and majestick Appearance spoke words of Peace and Comfort to him. The Company which attended him, heard the Voice, without feeing the Speaker, Ads ix. 7. Though elsewhere 'tis affirm'd, that they faw the Light, but beard not the Voice, Acts xxii. 9. which places are easily reconciled thus: They heard a confused Sound, but not a distinct, articulate Voice. Or, more probably, being unskill'd in the Hebrew Tongne, in which our Lord spoke to St. Paul, they heard the Words indeed, but understood not the sense and meaning of them.

But as the plain words pierced the Ears of our Apostle, so the heavenly Light shone suil in his Eyes, insomuch that the Glory of it deprived him of his Sight, and he was obliged to some that were with him, to lead him by the Hand Into Damascus. But the Eyes of his Understanding were never so clear and open as now. While he lay in this Condition, he had a Vision that a Man, who afterwards proved to be Ananias, (one of the seventy Disciples as the Ancients suppose) came to him, and laid his Hands upon him, that he might receive his Sight. And at the same time Ananias had a Revelation from Christ, command-

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ing him to go and do this very thing. So he goes to him, and as one who knew every thing that had pass'd, he tells him; Brother Sank she Lord, even Jesus shut appeared unto thee in the way as thou cameft, bath fent me, that then mightest receive thy Sight, and be filled with the Hole Gouft. Acts ix 17. And putting his Hands apon him, there fell from his Eyes thick Films as it had been Scales, and immediately his Sight was reftored. This was fuch a superabundant Confirmation to St. Paul of the Truth of Jesus Christ, that he arose presently, and was baptized in his Name. And to the Amazement of all who knew what Havock he had lately made of the Church, he preached boldly in the Synagogues, That Jesus is the Christ, the Son of God. This Conversion is placed by Bishop Pearson in the twenty second Year of the Reign of Tiberius, A. D. 37. and it may be observed that St. Paul is thought to be born two or three Years after the Nativity of our bleffed Lord

## SECT. II.

The Beginnings and Progress of St. PAUL'S Ministry, 'till the Apostolick SYNOD at Jerusalem.

ther went he up to Jerufalem, to be instructed in the Faith of Christ by any of the Disciples or Apostles; but departed into Arabia Petras, a Country nigh to Damascus, where he remained two Years, receiving the full Knowledge of Christ by special Revelation, as he afterwards testified, that he consulted not with Fless and Blood, he learn'd

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learn'd not, neither was taught of Man, but of the supream Master, Jesus Christ. Gal. i. 11, 12. After which he return'd again to Damaseus, frequented the Synagogues there, and powerfully confuted the Jews Objections against Jesus Christ. Whereupon they refolved to destroy him, and for that purpole apply'd to Aretas King of those Parts, Father-in-Law to Herod-Antipas, and prevail'd with him to fer Guards upon the City-Gates, while they fearch'd the Houses for Paul. But his Christian Brethren having notice of this Design, and finding no other way to deliver him, let him down from one of their Houses, thro' a Window in a Basket, over the Wall, and fo he made his Escape, Ads ix, 24, 2 Cor. xi. 32. A. DI 38. The Place, we are told, is still thew'd to Travellers, thence call'd St. Paul's Gate at this Day. I bar bailt anve di brind bail

Being got clear of this Danger, he went up to Ferufalem to fee Peter, Galat. i. 18. who was return'd from confirming Philip's Converts at Samaria. This, he fays, was after three Years, which must be reckon'd from the time of his Conversion, as from the Scope of his Epiffle to the Golatians is manifest. Peter and the rest, knowing what an Enemy he had been, did not eafily receive him; 'till Barnabas took him to them, and fatisfied them of the manner of his Conversion. and his Carriage fince. Then they freely and gladly communicated with him, and he abode with them fifteen Days: Which time he spent in afferring the Doctrines of Christ against the Helles nist-fews; but they, after their usual manner, fell to Violence, and fought to kill him. Which when the Disciples perceived, they conducted him to Cefarea, and thence fent him by Sea to his own City Tarfas, Here, and in the neighbouring

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Regions

Regions of Syris and Cilicia, he continued to preach for three Years with great Success.

Whilft St. Paul was thus imploy'd, the Apofiles at Ferusalem heard, that certain Cyprians and Cyrenians, who were forced to fly with others in the late Dispersion, had by their Residence and Preaching in Antioch, converted great Numbers to the Faith of Christ. Hereupon they deputed Barmabas to go and confirm these new Converts. Who when he came among them, rejoiced much to fee the Progress the Gospel had made; and perceiving that by the help of some able Assistant he might win many more to the Faith, he went to Tarfus to feek Paul, with whom he had contracted an intimate Friendship; and having found him, he brought him to Antioch, where they unanimoully instructed the People for the Space of a Year. And here it was that the Disciples lost sheir old Name of Nazarenes, and were called Christians; by which Appellation they were foon known all over the World. A. D. 43. Clandii Imp. 3.

In this interval certain Prophets came down from Jerusalem to Antioch, of whom one, named Agabus, foretold, That there should be a great Famine in all the World, particularly in Judea, which came to pass in the next Year. See Josephus Antiq. Lib. Ix. Cap. 3. and Euseb. Hish. Lib. ii. Cap. 4. The Antiochian Brethren hearing this, made a charitable Collection among themselves for the Supply of those in Judea against this time of Scarcity; this they convey'd to them by the Hands of Barnabas and Paul. Which Trust being perform'd, they return'd again to Antioch, and brought with them John, surnamed Mark, the Kinsman of Barnabas. Some time after their return, while the Prophets and Teachers

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were ministring to the Lord, Paul and Bareabar were, by the Direction of the Holy Ghost, see apart with Fasting, Prayer, and Imposition of Hands, to a special Work of the Ministry. And now it was, as Bishop Rearson thinks, that Paul was caught up into the third Heaven, that he might be fally qualified both with Knowledge and Resolution to preach the Gospel in those barbarous Nations whose Apostle he was appointed to be. See 2. Cor. xii.

Being thus prepared, he fet out upon his Journey with Barnabas; they first came to Selencia, and thence went by Sea to Salamis a principal City of the life of Cyprus, where they preached in the Synagogues of the Jews. Hence they removed to Paphos, the Residence of Sengins Paulus Proconful of the Mand, a Man of great Parts and Sense, but unhappily mis-led by a Jewish Impofor, Bar-Jefus, otherwife called Blymas the Sorcerer; who, when the Proconful defred to hear Barnabas and Paul, vehemently opposed in and cast the worst of Calumnies upon them and their Doctrine. But Paul, after a harp Reproof of his diabolical Malice, flruck himiwith Blinds nels, as a Panishment proper for a blind Guide: This Miracle turn'd the Scale with the Governour, and brought him to an entire Approbation of the Christian Paith. Acts xiii. 12: Nav. more than this, Origen and Chryfoftom affirm, that Elymas himself did afterwards repent and believe and together with his bodily Sight had the Vision of the Son of Righteoniness, the faving Knowledge of Jefus Chrifto anothe med of bouled yads

After this they departed from Cyprus, and went to Perguin Pamphylia, a Country of the Leffer Afia, North well from Cyprus. Here John Mark left them, and return'd to Jerufalem, probably up-

Peter appear'd there again in publick: But his departure occasion'd an unhappy Dissension afterwards between Barnabas and Paul. In his stead Paul took Titus (say some) a young Grecian Conph

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vert of Grete, to be his Affistant.

They tarried not long at Perga, but haften'd to the Metropolis of Pifidia, Antioch; from whence they might more commodiously propagate Christianity into the adjacent Parts. On the first Sabbath after their arrival, they went into the Jews Synagogue, and being invited by the Rulers to expound upon the Lessons of the Day, according to Custom, Paul stood up, and in a large eloquent Sermon put them in mind of the manifold Favours which God had shew'd to their Nation from their first Original; and that he had lately crown'd them all, by fending the promifed Melliab, his Son Jesus Christ; whom they had ignorantly crucified, but God had raifed him from the Dead, and appointed him to be a Propitiation for Sin, and that Men believing in him might be deliver'd from that Guilt and Condemnation, of which no legal Atonements or Purificatione could ever acquit them: That therefore they should do well to take heed lest by their oppofing this Salvation, they should bring upon themselves that judicial Obduration which God had denounced against the Jews of old for their great Contumacy under the clearest Light. This Discourse made such an Impression upon a good number, especially of the Jewish Proselytes, that they defired to hear more to the same Purpose the next Sabbath day. Which being come, almost e whole City reforted to the Synagogue to be the Apostle's Auditors. This great refort filled the Jews with Envy, so that they fell to blaspheme

pheme and contradict the Apostles: who nothing daunted hereat, plainly told them, their Commiffion was to preach to them in the first place; but fince they contemptuously rejected them, their Business now was with the Gentiles; according to that Prophecy of Isaiab, xlix. 6. I have set thee to be a Light of the Gentiles, that thou shouldst be for Sulvation unto the ends of the Earth. At this the Gentiles greatly rejoiced; but the Jews, more exasperated than before, resolv'd to be rid of their Company, and to that end prevail'd with fome zealous Women of prime Rank and Quality, to excite their Husbands to drive the Apofiles out of those Parts. Paul and Barnabas shook off the Dust of their Feet as a Testimony against their Ingratitude and Infidelity, and fo quitted the

Province of Pisidia. A. D. 46.

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The next Place they came to, was Iconium, the Metropolis of Lycaonia, another Province of the Leffer Afia; where they again preached in the Synagogue, and were at first entertain'd with Humanity enough. But here the old Leaven of Jewish Malice began to ferment again, exciting the People to Sedition and Mutiny against the Apostles: Who hearing of a design to stone them, seasonably withdrew to the next Cities of the same Province, Lystra and Derbe, preaching to the Inhabitants, and healing their Diseases. At Lystra they faw a poor Cripple, who had been fuch from his Infancy. Paul observing by his Attention to his Preaching, that he had Faith to be healed, try'd out aloud to him in the midst of the Assembly, Stand upright on thy Feet. Acts xiv. 10, and immediately the Man walked about with great adivity and vigour. This Miracle amazed all the Lystrians, who being sensible of a Divine Power in it, cry'd out, The Gods are come down to us in the

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the likeness of Men! taking Barnabas for Jupiter. and Paul for Mercury; the first for his venerable Gravity, the other for his powerful Eloquence. The Fame of this being spread over the City, the Priest of Jupiter brought Oxen dressed up with Garlands after the Gentile Rites, to the place where the Apostles were, to have done Sacrifice to them, Which they no fooner were apprized of, but with horror of the Idolatry, they rent their Gloaths, and running in among the People, told them, 'They were Men of the same Nature and Infirmities with themselves; and that the end of their Preaching and working Miracles was, to turn them from fuch Idolatries, to the worthip of the one true God, the Creator of Heawen and Earth and Sea, and all things in them; whom they had long defrauded of his due Hoonour, though he gave them convincing Arguments of his Being and Providence, giving them Rain and fruitful Seasons, and fo filling them with Food and Gladness'. With these Sayings the Apostles at length prevail'd with the idolatrous Lyfrians to forbear offering Sacrifice to them. But how foon was the Humour of this People turn'd to the other Extream! Their reftless Enemies the Jews pursued them hither also, and made such Representations of them, that the enraged multitude fell to stoning them, and defifted not 'till they had dispatch'd St. Paul in all appearance, and dragged him out of the City as a dead Corps. Thus Paul met with the same Punishment he had brought upon St. Stephen, tho it prov'd not fo fatal; for as the Disciples stood round about him, probably in order to carry him to his Grave, he suddenly revived, and was so well as to go the next Day with Barnabas to Dates

Derbe, Acts xiv. 20. This happen'd in the fixth. Year of the Emperor Claudius, A. D. 46.

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The two Apostles having converted many at Derbe, proceeded no further, but return'd baok again to Lyftra, Iconium, and Antioch in Pifidia. confirming the new Converts of those Places. exhorting them to persevere in the Faith, and that they must expect much Tribulation before they could enter into the Kingdom of God. And that all things might succeed the better, they ordain'd proper Governours in every Church with Fasting and Prayer; and having recommended them to the Grace of God, they departed from them. From hence they passed thro' Pissdia into Pampbylia; and having preached to the People at Perga, they went down to Attalia, a Sea-Port Town, and the Metropolis of the Province. And thus having at this time finished a large course of Ministry, they return'd to Antioch in Syria, the place whence they first set out, about three Years before, when they were by the Divine Command fet apart to this very. Work of converting the Gentiles. Here they acquainted the Church with the various Transactions and Successes of their Travels, and how great a Door God had open'd for the Conversion of the Gentile World. This was in the seventh Year of Claudius, A.D. 47. eight hundred Years after the building of Rome.

Whilst the Aposses staid at Antioch, there are sele that famous Controversie, Asir xv. about the Observation of the Geremonial Law, set on soot by some Jewish Converts who came thither, whereby the Minds of Christians were extreamly perplexed. For the composing whereof the Antiochians sound it necessary to consult the whole Church at Jerusalem by their Deputies, Paul and Barnabas; who coming thither were courteously

receiv'd

receiv'd by Peter, James, and John, the Chiefs of that Place. And perceiving by the Account which St. Paul gave them, that the Gofpel of the Uncircumcifion was committed to him, as that of the Circumcifion was to Peter, they ratified it by a common Vote, that Peter should preach to the Jews, and Paul to the Gentiles. And whereas many of the believing Pharifees in Fernsalem zealoufly afferted the necessity of Circumcision, and other Rites of the Mofaick Law, the Apostles thought fit to appoint a particular and folemn Assembly (the first and purest General Council) to consider of these Matters. In this Assembly Peter having declared the Case of Cornelius and his Friends, Paul and Barnabas told what great things God had done amongst the Gentiles by their Ministry. A plain Evidence that they, though uncircumcifed and Aliens to the Commonwealth of Ifrael, were accepted of God as well as the natural Seed of Abraham. The Issue of the Debate was, that the Gentiles were not under the Obligation of the Ritual Law of Moses, and that at present they should have a few necessary Observances injoin'd them, viz. To abstain from Meats offer'd to Idols, from Blood, from things strangled, and from Fornication. This Council was held A. D. 49; in the ninth Year of Claudius, about five Years after the Death of James the Son of Zebedee, and fourteen after the Conversion of St. Paul, as appears from Gal. ii, 1. Though some Chronologers by mistake add the three Years mention'd Chap. i. 18. which would make the whole feventeen Years and Midde of Confliction were cared performed. For the compelical water of the Alex

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Containing St. PAUL's Acts, from the Synod at Jerusalem to his Departure from Athens.

DAUL and Barnabus, deputed from the Antiochians to the fore mention'd Council, returned back to them with a decretal Epifile, which being read amongst them, gave them abundance of Comfort and Satisfaction. Shortly after this, viz. win the tenth Year of Claudius Ab De co. Peter coming to Antioch; was pullinof that Fergiversation in communicating with, and presently Separating from the Gentiles, which we have already mention'd in his Life ... St. Paul, who withflood him to his Face, had lately with more fleddiness afferted Christian Liberty both in Word and Deed. For in his late Negotiations at Jefufalem, thaving Titus in his Company, who wasknown to be a Greek and a Gentile born, he wasmuch importun'd to have him circumcifed. But the Apostle, who was always ready to please others to their Edification, though he confider'd' it as a thing indifferent, and did afterwards yield to have Timothy, a Perform of like Condition circoniciled . Acti xvi. 2. ver would by no means. confent to it, when the fews required it as a matter of Necessity, and fought thereby to enflave those whom Christ had made Free, and entangle: them in an unneceffary Yoke of Bondage, Gamake a milewick the C feet and kaliwally

When Paul and Barnabas had fettled the Church at Antioch, they agreed to do the fame in other Places, where they had formerly preached. Barnabas was defined, that his Kinfman John-Mark fooded accompany, them as their Affiliant to But

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Paul excepted against him as not to be depended on. because about five Years before, he had something unaccountably deferted them at Perga in Pampbylia. But Barnabas, whose Affection to his Sifter's Son caus'd him to pals over that Mifcarriage, would not be deny'd; and Paul would by no means confent; and to the matter ended in a Rupture and Separation between them. So far liable are the belt of Mon to human Paffions and Infirmities; which the all-wife God often improves to his own Glory, and the good of his Church, as he did in this Cale. Paul chose Silas or Silvanus, a Pertion of eminent Abilities, who had been with him in the late Synod at Ferufalem, and attended him thence to Antiach, to affift him in the -Vifitation of the Churches. - in the transfer was a

- He first went through Syris and Cilicia, confirming the Christian Churches, which he and Barnabas had lately planted. Hence Dr. Come shinks he fail'd into Greee, and having founded a Church there, left Titus to fettle it, and ordain'd him the first Bishop of it. Next we find him at Derbe and Lyftra in Lycaonia, where he had made fome Converts three Years before. In the latter of thefe Cities he met with Timothy, is young Christian of dingular good Sense and Sobriery, and particularly well skilled in the fiely Scriptures, which he had been diligently taught from his Childhood, being descended of a Chriflian Family. Paul defign'd him for the Companion of his Travels, and a special Instrument in the Ministry of the Gospel; and knowing that his being uncidenmeifed would be a great prejudice against thim in the Opinion of the Years, he caus'd him to be circumcifed; being willing in lawful and indifferent things ( fuch as Circumcifion then was ) to accommodate him-

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self to Mens Humours and Apprehensions for the good of their Souls. At the same time he surnished all the Churches of the Gentiles through which he passed, with Copies of the Apostles Decrees to release them from the encumbrance of Jewish Ceremonies, and encourage them to stand saft in that Liberty wherewith Christ had made

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From Lycaonia Paul paffed through Phrygia. and Galatia, and going through Myfia he came down to Troas, where St. Luke the Evangelist and Writer of the Acts join'd him, as many collect from Atts xvi. 10. But Bishop Pearson will have him to have been Paul's Disciple at Antioch, eight Years before. The Apostle in the course of his Travels, was defirous to have preached in Ionia and Bitbynia, but by a special Revelation was withheld from it. While he remain'd at Trees. he had a Vision one Night: A Macedonian seem'd to fland before him, entreating him to come into his Country and help them. Immediately he prepared to pass out of Asia into Europe, affuredly concluding that God had call'd him to preach the Gospel in the famous Country of Greece. Attended therefore with Silas, Luke, and Timothy, he sail'd from Troas, touched at Samothracia, an lile not far from Thrase, and the next Day landed at Neapolis, a Port in Macedonie a from whence they travell'd a few Miles to Philippi, a City famous for the defeat of Brutus and Cassius, the Metropolis of that part of Macedonia, and a Roman Colony. In this City they abode a confiderable time; and Raul, according to his outtom preached in a Brosentha, or Oratory of the Jews, which flood by a River's fide, at some distance from the City, and was much frequented by the devouter Women of their Religion, who met thero.

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there to pray, and to hear the Law. To these Paul preached Jesus Christ, and by the blessing of God converted a certain Woman (amongst others) named Lydia, a seller of Purple, born at Thyasira; who being baptized with all her Family, who was so importunate with Paul and his Companions to lodge at her House, that they were constrain'd to accept of her Entertainment.

Several Days, as they were going hence to the usual place of Devotion, a Maid-servant, possell with a Spirit of Divination follow'd them, crying out, These Men are the Servants of the most High God, which shew unto us the way of Salvation. Acts xvi. 17. Paul being disturbed at this, and pitying the Maid's Condition, commanded the evil Spirit, in the Name of Jefus Christ, to come out of her. She was dispossed at that instant: But the Devil rais'd a violent Storm against the Apostles on this Occasion: For the Owners of the Damfet, perceiving the could no longer bring them in Gains by her Divination, hurried Paul and Silas before the Magistrates, and impeach'd them of illegal Practices, That being fewr, they had introduced many Innovations prejudicial to the State, and a Religion unlawful for the Romans to profession Lough to bedaged troop most blist at

The Magistrates being concern'd for the tranquillity of the State, were very ready to take notice of such Accosations; and therefore they caused their Clouds to be torn off, and after a severe scourging, committed them to Prison, charging the Jaylor to look to them narrowly; who thereupon thrust them into the Dungeon, and laid them fast in the Stocks. But it was not the inmost, obscurest Hote in the Prison, nor the most silent and melancholy time of the Night, that could intercept the Beams of divine Joy and

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Comfort from thining into the Souls of these pions Men. They were all Brightness and Sereniwithin, and at Midnight prayed and fang Praifes to God, so that they were heard all over the Prin for, Acts Ivi. 25. And the Effects of their Prayers were quickly seen and felt there. An Earthquake shook the Foundations, and open'd the Doors, loofed the Chains, and fet the Prisoners at Liberty. The Jaylor, rous'd out of his Sleep by this Commotion, and concluding from what he faw, that he had loft all his Prifoners, and consequently must answer for them, was about to dispatch himself with his own Sword. Which Paul observing, hastily cry'd out to him, De thy self no barm, for we are all here. The Man was s much surprized at the Goodness of the Apostles. as he was at the Greatness of those things which God (he doubted not) had wrought for their Sakes: And immediately he came to them with a Light in his Hand, fell down at their Feet, brought them out of the Dungeon into his own House, washed their Stripes, and begg'd of them to instruct him in the Knowledge of that God who was fo mighty to fave. Which when they had done, he and his whole Family were fraightway baptized; and with much Satisfaction and Civility entertain'd the Apostles.

But as soon as it was Day, the Magistrates, either hearing what had happen'd, or reflecting on what they had done, as too harsh and unjustifiable, sent their Serjeants to the Jaylor to order him to discharge the Apostles. He presently acquainted them with this. But Peals to let them know he did not take this as a Favour, sent them word, That for as much as they had scourged and imprison'd them contrary to the Laws of the Romans, whose Subjects they were, he expected

they should come themselves and make them fome Satisfaction'. The Magistrates considering of what dangerous Consequence it was to provoke this formidable Power of the Roman, came very submissively, and craved their Pardon, and that they might part without further disturbance: Which small Recompence these good Men accepted of, and retir'd to the House of Lydia, where they comforted their Brethren with the account of their Deliverance, and then parted, having laid the Foundation of a very eminent Church, as appears from St. Pani's Epistle to the

Philippians, no we are alive defined detecta

Leaving Philippi they travell'd Westward thro' Amphipolis and Apollonia, 'till they came to Theffalonica, the Metropolis of all Macedonia, about one hundred twenty Miles from Philippi; where Pani, according to his Custom, went into the Synagogue which the Jews had there, and for three Sabbath-days successively demonstrated to them out of the Holy Scriptures, that the Meffish was to suffer Death, und to rise again; and that Jesus baving fulfilled those Scriptures, was that Person. Some of his Fewish Hearers, and a great number of Greek Proselytes were effectually convinced, and join'd themselves to the Society of the Apostles, by whom they were more perfectly instructed in the Doctrines of Jesus Christ; and that they might not be discouraged by being put to the Charge of supporting their Teachers, the Apostles labour'd Night and Day at their Trades to get their own livelihood; and what was further wanting to them, they procured from the Church at Philippi.

During their abode at Thessalonica, they lodged in the House of one Fason, a considerable Man, who entertain'd them courteously; at which the

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subelieving Jews who envied their Prosperity. were so exasperated, that they stirr'd up the baser fort of People all over the City, and befet the House, in order to seize on the Apostles. But missing of them, who were convey'd away to some other Place, they dragg'd Jason and some other Christians before the Magistrates of the City, crying out, These that have turn'd the World upfide down, are come bither also, setting up one Jesus for their King, in derogation to the Dignity and Authority of Cafar: And fuch as thefe are barbour'd and countenanced by Jason, Acts xvi. 6, 7. These Accusations moved the Magistrates to take Security from Jason; But at Night, when the tumult was over, the Christian Brethren, who all this while had conceal'd the Apostles, conducted them privately to Berea, a City about fifty Miles South of The Salonica.

The Hardships they had lately endured for preaching at Theffalonica, did not discourage them from doing the same in the Synagogue at Berea; and here they found a more ingenuous and candid fort of Auditors, who took the Pains to compare the Apostles Doctrine with the Scriptures they referr'd to; and finding their Expositions to be just and fair, they affented; and great numbers of the better fort both of Jews and Profelytes believed in Christ. The news of this good Success was carried to The falonica, and much increated the inveterate Enemies of the Gospel there; who repair'd to Beraa, and rais'd Tumults against the Apostles; so that Paul, to avoid their Fury, was forced to leave the Town: But Silas and Timotheas, either not so well known, or not so much envied, continued there still. At this

time Softpater was converted by St. Paul."

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The Christians of Berga conducted Paul to the Sea-side, under colour as if he wou'd get out of Greece, that his Persecutors might think no more of him; but his Guides, according to his own defire, brought him to Athens, and thence carried back a Message from him to Silas and Timotheus, to come to bim with all speed. While he tarried for them here, and acquainted himfelf with this supream Seat of all Arts and Learning, he had several Disputes with the Chiefs of the Philosophick Sects, particularly with the Stoicks and Epicareans. But his preaching Jefus and the Refurrection, feem'd to them no better than a fabulous Legend, or Story of some new Gods: a Doctrine so much beside their System of Divinity, that though they did not, like the Jews, inflict corporal Punishments upon him, yet they turn'd his Discourse into Sport and Ridicule; and had him to Arcopagus, which was their spiritual Court, erected for the Tryal of all religious Causes. To this high Affembly St. Paul addresses himself in a grave and eloquent Speech; telling them, 'He could not but observe how their Zeal for Religion had carried them to Superflition; that they had a great number of Gods, but amongst them all, wanted the true God. Whom he takes occasion to discover to them, from an inf scription he had observ'd upon one of their Altars, in these Words, TO THE UNKNOWN GOD. (Dr. Cave, tells us, the intire Infcripsion, whereof the Apostle quotes only a part, is thought to have been this, Geois Agias x Eupwans x) Ascuns Gen agrees w Leve. To the Gods of Afia, Europe, and Africa, to the strange and UNKNOWN GOD. See Occumen. Schol. is Ad. 17. Hieron, Com. in Tat. cap. 1.) 1 to rectific their misguided Zeal, he gives them to underfland,

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fland, that the great Creator of all things cannot be confin'd to Man's Workmanship, whether Temples or Statues, nor stands in need of Sacrifices, fince he is the Fountain of Life to all things; that from one common Original he had made the whole Race of Mankind, and had wifely determin'd their dependance on him, that they might be obliged to feek after him and ferve him. A Truth perceivable in the darkest State of Ignorance, and acknowledged by one of their own Poets (Aratus.) This being the Nature of God, it was highly abfurd to refemble him to his Creatures by any Image or Similitude which we can conceive: That the divine Patience had been too much exercised already with fuch gross abuses in Religion, but now God expected a thorough Reformation of them, in that he had fent his Son Jesus Christ to make him known to the World, and also had appointed a Day of general Judgment, wherein Mens Religion shall be try'd by the Test of the Gospel, before his Son Jesus whom he hath declared Judge in this Case; and ratified his Commission to this Office, by raising him from the Dead'. No sooner had he mention'd he Refurrection, but some of the Philosophers mocked and derided him; others more gravely inswer'd. They would hear him again upon the lame Subject. His Discourse, however slighted by some, weighed with others, and those of the highest Rank; viz. Dionyfins, one of the Senators and Judges of the Court; and Damaris, whom ome think to have been his Wife. It is geneally believ'd that this Dionyfins was afterwards constituted by St. Paul the first Bishop of Afeille he was forc'd from thence by the Decand Claudius just now mandous'er. And they believe

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About the time of Paul's arrival at Arbens. A. D. sz. in the twelfth Year of the Reign of Claudius, that Emperor by his Edict banished all the Fewi from Rome, by reason of their Contest about our Saviour, whom Suctionius calls Chrestus, Many are of Opinion, that under the Name of Few, the Christians also were expell'd, among whom St. Peter has improbably been suppos'd to be one. Before Paul's departure from Athen; Timothy, according to his Order, came to him out of Macedonia, and brought him an account That the new Christians at Theffalonica were under Persecution from their Fellow-Citizens ever fince he left them. Which was fo great a Concern to him, that he defign'd to return to them again, and by his own Presence confirm them in the Faith. But being hinder'd by the Malice of the Enemies of the Gospel, he sent Timothy to Supply his Absence, and to establish their Hearts, and comfort them in their Afflictions. See 1 Theff. iii. 1, 2, and Chap. ii) 14, 87.

## SECT. IV.

Containing the HISTORY of St. PAUL from his going to Corinth to his Arraign ment before Felix.

DROM Asbens Paul departed to Corinth, the Metropolis of Achaia, and Refidence of the Proconful of that Province: Where he found A quila, a converted Jew, born in Pontus, but lately an Inhabitant at Rome, Will with his Wife Pri scilla he was forc'd from thence by the Decree of Claudius just now mention'd: And they being of the annd A

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the same Trade of Tent-making with himself, he join'd and wrought together with them, that he might not hinder the Progress of the Gospel, by being chargeable to the Corintbians. On the Sabhath Days he frequented the Fewish Synagogues. disputing with the Jews and Proselytes, and offering them undeniable Arguments, that Fefus is the Melhab. Stephanas and his Family were the first Fruits of his Labours here, and baptized by him with Crispus and Gains. While he was thus employ'd, Timothy brought Silas to him, who 'till this time remain'd at Theffalonica, and they affured him of the fledfall Firmnels and Perfeverance of that Church; which News extreamly pleafed im, and caus'd him to take fresh Resolutions of vifiting them in Person. In the mean time he hought it convenient to write to them; and this ce of was the first of all his Epistles, and the third, if by to not the second, or first of the Books and Wrings of the New Testament. Though the vulgar earts. The [. Postseripts affert, it was written from Athens, yet he manifest Circumstances of the History prove to be from Corintb.

Paul, who by the Obstinacy of the Fews was most discouraged from preaching to them; yet Use inding himself replenished with a fresh Zeal for large hem at the coming of Silas and Timothy, boldly were'd to them, that Jesus was the true Messiah, has xviii. 5. But they still contradicting and blasheming, he shook his Raiment at them as incorb, the igible Infidels, denouncing, that their Destruction y at their own Doors, and that thenceforward be wald apply himself to the Conversion of the Genof the und A t lately der. Accordingly he remov'd his Lodgings to e Printe House of one Justus, a religious Proselyre, cree of hose House join'd to the Synagogue, being desi-ing of hos that the Jews might fee his Success amongst the the

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the Gentiles, and through Emulation be brought to embrace the Faith, His purpose was not whol-Iv frustrated; for even the chief Ruler of the Symagogue, Crifpus, and all his Family, believ'd, and were baptized. But the Harvest was far greater amongst the idolatrous Corinthians; so that in no long time a very confiderable Church was founded in this City. With these good Fruits of Paul's Labours, he found an encrease of Malice and Opposition from histimplacable Enemies, fo that he was fometimes reduced even to despair of Life, and had been quite overcome, had not our Lord appear'd to him in a Vision, bidding him fear nothing, but Speak with all Freedom, for be was his Protector, and no Man should fet upon bim to burt bim; for he had much People in that City. This Encouragement caused him to torn there a full Year and fix Months, preaching and establishing several Ordinances among them, relating to decency in Church Matrers; as tha Women in their publick Prayers should have their Heads cover'd with a Vail; that Men should west short Hair and Women long; with feveral other of the like Nature.

During St. Paul's stay at Corinib, Novatus the Brother of Seneca, call'd Gallio, because he was adopted by Gallio a Roman, was by the Interest of his Brother made Proconsul of Achaia. He was a Person of great Probity and Virtues. Be fore him the Jews accused St. Paul, as an Innovator in Religion. The Apostle was about the answer for himself, but Gallio prevented both his and his Accusers, telling them, if it had been anatter of Right or Wrong, it had been proposed for him as a civil Judge, to have taken Cognizance of it; but for Disputes and Controverse in Religion, he would have nothing to do with them

them. And when the Jews continued to be clamorous, he commanded his Officers to drive them out of the Court. Whereupon some of the Townsmen seiz'd upon Softbenet, one of the Rulers of the Synagogue, who had been a forward Man in this troublesome Business, and beat him before the very Seat of Judicature, the Proconful not at all concerning himfelf about it. Thus did the Apostle's Enemies in vain attempt his Ruin; God having warranted his Security; begun now to verifie it in Fact, That no Man bould be able to burs bim. Before he left Corinth he wrote his second Epistle to the Christians of Thessalonica, to supply the want of his coming tothem, which in his former he had encouraged.

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After Poul had been two Years in Europe, of which eighteen Months were spent at Corinto, he prepared for Syria in Afia: And taking along with him Aquila and Priscilla; at Genchrea the Port and Harbour of Corinth, he, or Aquila (for Criticks are not agreed which of them haved his Head, in performance of a Nazarite Vow he had formerly made, the time whereof was now expired. Having fail'd above a hundred Leagues Eastward, he landed at the famous City Ephefus in Afia propria, the Metropolis of those Parts. where in a Synagogue of the Yewr he reasoned with them concerning the Melliab. And tho importuned to flay there, yet having refolved to be at Ferusalem at the Passover (perhaps for the better Opportunity of propagating Christianity at fopublick a Festival) he left Aquila and Priscilla at Ephefus, promising with God's leave, to see them again. And failing thence above two hundred Leagues South-East, he landed at Cafarea, and thence went up to Ferufalem, which was his fourth D 3

Journey to that City after his Conversion, A. D.

54. Claudii Imp. xiv.

Having vifited the Church here, and kept the Feast, he went down to Antioch in Syria; and after some little stay there, he pass'd through the Provinces of Galatia and Phrygia, confirming the new Converts, and enjoining them to make Contributions to the Poor every Lord's Day, I Cor. xvi. While he was taking this large Circuit. Providence took care of the Churches of Epbefus and Corinth by the means of one Apollos an eloquent Jew of Alexandria, and exquisitely well skill'd in the Law and the Prophets: Who coming to Ephelus, though he was only instructed in the Rudiments of Christianity, and John's Baptism, yet he taught with great Courage and a most powerful Zeal. Having been fully instructed in the Faith of Christ by Aquila and Priscilla, he pass'd over into Achaia, being furnished with commendatory Letters from the Church of Ephelus to that of Corinth. In this last place he prov'd highly serviceable, watering what Paul had planted before, confirming the Disciples, and powerfully convincing the Jews that Jesus was the true and only Messiah promised in the Holy Scriptures. Acts xviii. 24. 1 Cor. iii. 6.

While Apollos was thus happily imploy'd at Corinth, Paul baving pass'd thorough the upper Coasts, Acts xix. 1. i. e. the Parts of Asia farthest distant from the Sea, as far as Cappadocia, return'd again to Ephesus, where he settled his abode for three Years. He brought along with him Gains of Derbe, Aristarchus a Thessalonian, Timotheus and Erastus, Corinthians, and Titus. The first thing he did here, was to examine certain Disciples, whether since their Conversion they had receiv'd the miraculous Gists of the Holy Ghost? They gave

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yave him him to understand. That the Doctrine which they had received, had nothing in it of that Nature: nor had they ever beard that any fuch extraordinary Spirit had of late been bestow'd upon the Church. Acts xix. 2, 650. He demanded further, In what Name they bud been baptiz'd? Since in the Chilfian Form of Baptism the Name of the Holy Ghost was always express'd. They reply'd, They had receiv'd no more than John's Baptism; which though it obliged Men to Repentance, yet did it expresly mention nothing of the Holy Ghost, or his Gifts and Powers. Hereupon St. Paul inform'd them, That the' John's Baptism did openly oblige to nothing but Repentance, yet it did implicitly acknowledge the whole Doctrine concerning Christ and the Holy Ghoft. When they heard this. they were baprized according to Christ's own Prescription, in the Name of the Blessed Trinity. and after Imposition of the Apostle's Hands, receiv'd the Gift of Tongues, and other miraculous Powers then common in the Church.

Having confirm'd these Ephesians, he went into the Synagogue, where for three Months together he ceased not to convince the fews, and perswade them to embrace the Faith of Christ. But when divers of them fell to their old method of calumniating and blaspheming, he quitted the Synagogue, and form'd an Assembly of Disciples in the School of a Christian Convert named Tyrannus. In this course he continued for two whole Years; and Ephefus being a City of great refort for Traffick and Merchandise, Persons from all Parts of Afia, both Jews and Greeks, had an opportunity to hear the Gospel of Jesus Christ. And because Miracles are the clearest Evidence of a divine Commission, therefore God was pleased to ratifie the Doctrine which St. Paul deliver'd,

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by miraculous Cures, and fuch as were wrought not only on those that came to him, but if Napkins and Handkerchifs were but touched by him. and applied to the Sick, their Diseases immediate ly left them, and evil Spirits departed out of those that were possessed by them. This stire'd the Emulation of certain Jewish Exorcifis, Vagrants, who made it their trade to wander up and down, to get a livelihood by pretending to cure Diseases and cast out Devils. Seven Sons of one Sceva a Few, and chief of the Priests, seeing what Miracles of this kind Paul did in the Name of Fesus, attempted to cast a Devil out of a posses'd Man, by using these Words as a Charm, We adjure you by Jesus whom Paul preacheth. But our Lord not bleffing the use of his Name in the Mouths of such profane Persons, and for such coverous Ends, the Demoniack leapt upon the Exorcists, crying, Jesus I know, and Paul I know. but who are yet and forced them to fly out of the House naked and wounded. This Vindication of Christ's Honour being divulg'd in Ephefus, caused all Men to magnifie his Name, and mention it with due Reverence. It proved like wife the Occasion of converting many both Jems and Greeks, who came to the Apostle, and confessed their former Misdeeds and evil Courses. Many also who had used Sorceries and infernal Arts, made a Bonfire of all their Magical Books, burning so many of them as the Learned say amounted to fifteen hundred Pounds of our Money: The Owners now converted to Christianity, not being rempted to spare them, either out of their former Love to them, or for the fake of the prefent Value and Price of them. So powerfully did the Gospel prevail over the Minds of Men. Foundation white St. Past delivered

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While St. Paul resided at Epbesus, he writ two Epistles, viz. that to the Galatians, and the first to the Corinthians, A. D. 57. Neronis Imp. iii. The former was occasion'd by certain Judaizing Christians, who perswaded the Galatians to join Circumcifion with their Christianity, and be fubject to other Parts of the ceremonial Law, Concerning that to the Corinthians take the following Account, as it is given by Persons of the best Learning. Paul having continued above two Years in Ephefus, intended to have return d into Macedonia and Achaia, and to have winter'd at Corinth, and so to have pass'd to Jerusalem, there to keep the Feast of Pentecost. After which he propos'd to take a Tonrney which he had delign'd many Years, viz. to visit the Church in the Imperial City of Rome. But this Progress being deferr'd for some time, he sent Timothy and Eraftur into Macedonia, directing the former to visit the Church of Corinth before his return, and prepare their Alms for Jerusulem. Not long after Timothy's departure, Apollos, Stephanus, Fortunatus, and Achaicus came from Corinth to Paul, bringing him an Account of the State of that Church from some Persons of the Family of Chie, and also a Letter from the Church's felf, deliring a Refolution of several Points concerning Marriage and Celibacy, and some other Subjects. By the Account which these Persons gave, he understood the distracted Condition of that Church; that the Corinthians were unhappily divided into many Parties and Factions upon the account of their Teachers, fome adhering to Paul, others to Cephas or Peter (who, as Glemens in his Epille fays, was at Corinth when Apollos was there), others to Apollos, and others to Christ: separating from. and contemning each other, as not fo well or edi-DEDMICO Ds fyingly

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fyingly instructed: That many Disorders were committed at their Love-Feafts, and the Holy Sacrament corruptly and irreverently celebrated: That the Christians injured and defranded each other, and went to Law at the Heathen Tribunals; that one had married his own Father's Widow; that some denied the Resurrection. To rectifie these Abuses, and resolve their Doubts, St. Paul writes his first Epistle to the Corintbians, in the name of himself and of Softbenes; and fent it by Stephanus, Fortunatus, and Achaicus: Apollos, tho' defired, not being willing to go along with them. Some are of Opinion, that Paul had written before this, to the Corintbians, which they gather from these Words, Chap. v. Vers. 9. I wrote unto you in an Epistle, &c. But, say others, these words may very well be referr'd to the foregoing part of this same Epistle. What effect this had upon the Offenders, the next informs us; it brought them to a serious Remorse for their Faults, and a careful Regard to their Duty for the future; and none more than the incessuous Person, who fell into fuch Sorrow, that Paul fear'd he would be quite overwhelm'd with it.

Before St, Paul left this City of Ephefus, an accident happen'd, which brought him into great Trouble and Danger. There was in this Place the famous Temple of Diana, a Structure so magnificent for Beauty, Riches, and Capacionsness, that it was reckon'd one of the seven Wonders of the World. It was (as Pliny says, Nat. Hist. Lik. xxxvi. Cap. 34.) built at the common Charges of all Asia, being two hundred twenty Years, (elsewhere he says four hundred) in building, which we are to understand of its successive Rebuildings and Reparations, being often wasted and destroy'd. It was four hundred twenty five Foot long, two

hundred twenty broad, supported by one hundred twenty seven Pillars, fixty Foot high. Anriquity, it was in some degree before the times of Bacchus, coeval with the Reign of the Amazons. But that which gave it the greatest Fame and Reputation, was an Image of Diana kept there, and which the idolatrous Priests perswaded the People, was form'd by Jupiter, and dropt down from Heaven; for which reason it was had in great Veneration, not only at Epbesus but in all Afia: Infomuch that People procured filver Shrines or Figures of this Temple and Image, of fuch a Size as to carry in their Pockets, either for Curiofity, or to ffir up their Devotion. This occation'd a great deal of Business for the Ephesian Silversmiths. Of whom one Demetrius was the chief Trader, and Master-workman. This Man plainly perceiving, that Christianity tended to the Subversion of Idolatry, and consequently to the ruin of their gainful Imployment, called all the Shrine-makers together, and pathetically represented to them, " How certainly they must be reduced to a starving Condition, if they suffer'd Paul to bring their Temple and Goddess into Contempt, by perswading People, as he did, that they were no Gods which were made with 'Hands.' This fir'd them with a Zeal which they could no longer contain, but cry'd out with one Voice, Great is Diana of the Ephefians. The whole City was presently in an Uproar, and laying hold of Gains and Aristarchus, two Macedonians of St. Paul's Company, they hurried them. into the Theater, with an intent, as some think, to have cast them to the wild Beasts. Paul, who was at prefent out of the Tumult, hearing of the danger of his Brethren, would fain have ventur'd. after them, to have spoke in their behalf, had he not

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h wo not been dissipated, not only by the Christians, but by the Gentile Governors of the Theatrical Games, who were his Friends, and sent to him to assure him, that he would only endanger him-

felf, without rescuing his Companions.

Great was the noise and confusion of the Multitude, most of them not knowing what they were about; and therefore some cry'd one thing, some another. In this Distraction Alexander a Jewish Convert was fingled out by the Multitude, and by the Instigation of the Jews, went about to make his Defence; in which no doubt he would have laid the blame upon St. Paul, if he was, as is generally thought, that Alexander the Coppersmith, of whom the Apostle complains, 2 Tim. iv. 14. that he did bim much evil, and greatly withstood his words: and whom he deliver'd over to Satun for his Apostasie, for blaspheming Christ, and reproaching Christianity, 1 Tim. i. 20. But the Multitude perceiving him to be a Jew, and therefore suspecting he was one of Paul's Associates, rais'd another Outcry for near two Hours together, wherein nothing could be heard, but Great is Diana of the Ephesians. This brought, the Town Clerk to endeayour the Suppression of this Riot; who having obtain'd Silence, discreetly and calmly told the People, 'That the World knew what Devotion the Ephefians paid to the great Goddels Diana, and the Image which fell from Jupiter; so that it was a needless piece of Zeal which they exprest at that time; especially fince the Perfons they call'd in Question were neither Church robbers nor Blasphemers. of their Goddels: That if Demetrius and his Fraternity had any thing to alledge against them, the Courts were open, rhey might bring their Adion against them: Or if they were question-

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ed about the Breach of any of their Laws, the Cause ought to be heard in a regular Assembly That they ought to consider this, and be quiet; having already render'd themselves obnoxious to the displeasure of their Superiors, if they should call them to an Account for that Day's Tumult.' With this prudent Discourse he appeas'd and dismiss'd the Multitude. Gains, Aristarchus, and Alexander were releas'd without hurt. Paul's escape was so narrow, that he speaks of it. as of a miraculous Deliverance. We had, fays he, the sentence of death in our selves, that we should not trust in our selves, but in God who raiseth the dead, who delivered us from so great a death, 2 Cor. i. 9. 10. And elfe where when he tells us, be fought with Beafts at Epbesus, I Cor. xv. he probably had an Eye, either to the delign the enraged Multitude had to throw him to the wild Beafts in the Theatre; tho' this defign was not executed; or to the Manners of the People, which sufficiently deserv'd the Characters of Salvage and Brutish to be fixt upon them. A. D. 57. Neronis Imp. iii.

Shortly after this Disturbance, Paul called the Christians together, and took his leave of them, with the tenderest Expressions of Love and Affection; after he had spent almost three Years at Ephesus, and founded a very considerable Church there, over which he ordained Timothy Bishop, as several of the Ancients testifie. He travell'd about two hundred Miles Northwards to Treas, before he took Shipping, expecting and desiring to meet Titus there; but missing of him, he pursued his Voyage into Macedonia. In passing he preached the Gospel as far as Illyricum, some parts of Macedonia bordering upon that Province. He met with many Troubles and Dangers in this lourney; without were Fightings, within were

Fears, as he speaks himself, z Cor. vir. r, 6. But God that comforteth those who are cast down. comforted him by the arrival of Titus, who gave him an Account of the good Effects his Epiffle had at Corinth, how great a Reformation it had wrought; and how ready the Corinthians were to fend their Alms to the poor Christians at Ferufalem; which Paul fignified to the Macedonians. to excite their Liberality on the same Occasion, Notwithstanding these good Fruits, there were at Corinth a fet of factious, vain-glorious Teachers, who made it their study to derogate from the Apostle's Authority. They charged him with Levity in his Promife, in not coming to them as he had given out; with Severity in his Dealings, with Contempt of the Mofaith Law; and that though his Writings were authoritative, yet his bodily Presence was abject and despicable. For these Reasons he thought it necessary to write his fecond Epistle to the Corintbians, which he sent by Titus and two other Brethren; this being the fifth of his Episses in order of time. It was written from Philippi in Macedonia, in the Name of Paul and Timothy, and directed to the Church of God in Corinth, and to all the Saints in Achaia.

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But in the same Year, viz. A. D. 17. St. Paul went himself to Corinth, and resided there for about three Months. From hence he wrote his Epistle to the Romans, which he sent by Phabe a Deaconess of the Church of Canchrea nigh Carinth. This was the fixth Epistle that he wrote; though either for the Dignity of the City of Rome, or the Importance of the Subject, it is placed first in the sacred Canon. His main design in it is, fully to state and determine the great Controversie between the Jews and Gentiles, about the Obligation of the Ceremonial Law, and the great Points

Points of Christian Liberty, the use of indifferent things, &c. He had not been at Rome when he wrote this Epissle, but being an Apostle of the Gentiles, he look'd upon the Romans as a part of his Charge, though that Church was planted by some other Person. It was written by the Hand

of Tertius his Amanuenfis,

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After this three Months flay at Corinth, he purposed to go into Syria, to relieve the poor Chrifishs in Judga with the Collections he had made for them in Macedonia and Greece. He intended to have gone by Sea, as being the nearest and speedieft way: But having an intimation that the Fews had contrived to intercept him in this Passage. he resolved to go about through Macedonia. He was accompany'd by Sopater of Beraa, Ariftarchus and Secundus of Theffalonica, Tychieus and Trophimus of Afia, Gains of Derke, and Timothy: as far as Philippi; from whence he fent them before to Treas, ordering them to flay there 'till he came to them. At Philippi he tarried and kept the Feast of Easter; St. Luke the Evangelist being there at that time. This was the third Vife that he had made to that Church. Setting fail from thence, in five Days he arriv'd at Troas, and spent a Week in that Place. The Church there meeting on the Lord's Day, to receive the Sacrament of the Lord's Supper, Paul took this opportunity to preach to them; and being to leave them next Morning, he continued his Discourse the longer to them, even 'rill Midnight. This caused a young Man of the Company named Entychns, to be overtaken with a deep Sleep, who thereupon fell out of a Window where he fate, three Stories high, and was fo stunn'd with the Fall, that he was taken up for dead. ' This Fall, fays Chryfostom, thews what Punishment they

deferve, who hear God's Word negligently, fuffering their Minds to wander, or their Senfes to be locked up with fleep? Hom. xliii. But God turn'd this Accident to his own Glory, and the Confirmation of the Apostle's Ministry:) For Paul went down, and embracing him brought him to Life again, to the joy and wonder of the whole Affembly. After which he proceeded in the facred Offices, administred the Lord's Supper, and abounded in many gracious Words 'till break of Day; when he parted with his Brethren at Troas, and went on Foot to Affor, a few Miles South of it, and a Sea-Port Town, whither he had fent Luke and the rest of his Company before. There they took Ship, and fail'd to Mitylene, a City in the Isle of Lesbos. The next Day they failed thence, and stood over against the life Chios; and the Day following they arrived at Samos ano. ther life in the Agean Sea, and landed at Trogyllium a Promontory of Ionia, near Samos; and the Day after that they proceeded to Miletus, a City and Port of Caria, above thirty Miles South of Ephelus. eds same and . sant sant sa orsal aci

From Miletus Paul fentoto Epbesus (for he would not go thither, left he should he detain'd from the Feast of Pentecost at Ferusalem) thence he call'd the Presbyters and Heads of the Church: to whom he gave a folemn Charge, 'That they ' should be very careful of their own Conversation, and approve themselves vigilant and tender Pastors of that Flock which Christ had purchased with his Blood, and which the Holy "Ghost had committed to their Care; setting his own Example before their Eyes; how diligent and faithful he had been in his Preaching; how constant in his Sufferings for Christ's sake; how free from any covetous Practices, informuch that celerve

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that his own Hands, i. e. working at his Trade, had supplied his bodily Necessities; he acquainted them, that he was now going to Fernfalem, not knowing what would befall him there, fave only in the general, that Bonds and Afflictions were his Portion, which he was most willing to suffer, even to the loss of Life it self, for the furtherance of the Gospel; that he knew for a certain, this was the last time he should ever fee them in this World; that after his departure, Seducers and Schismaticks should arise. who like devouring Wolves would make havock of the Flock. He conjur'd them therefore again and again to be watchful: And concluded with an affectionate Recommendation of them to God's special Grace and Protection, which was able to build them up, and preferve them to his Heavenly Kingdom? Atts xx. 32. And after all, like a tender Parent loath to part with his Children, he kneeled and prayed with them all. And they all wept fore, and fell on Pauls Neck, and kiffed him; forrowing most of all for the Words which be spake, That they should see bis Face no more. And they accompanied him to the Ship: He Wienish our or mand and that tad

And now Paul and his Companions proceed on their Voyage towards Ferufalem. From Miletus they came with a straight Course to Coos, and the next Day to Rhodes, two Isles in the Agean Sea. From thence to Patara, the Metropolis of Lycia, where they went on Board another Vessel bound for Tyre in Phænicia, arriving there after five Days sail. Some of the Tyrian Christians who had the Gift of Prophecy, shew'd Paul the danger of his going up to Ferufalem. This did not hinder him from proceeding on his Journey, after a Week's stay in this Place; the Christians,

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with their Wives and Children accompanying him to the Ship; whom he embraced, and prayed with them on the Shore, as he had done at Miletus. From Tyre they fail'd a few Leagues to Prolemais, a City of Phonicia, near Galilee; where only faluting the Brethren, they came the next day to Cafarea. Here they lodged in the House of Philip the Evangelist, one of the seven Deacons, who converted the Samaritans and the Eunuch. During their thort flay in this Place, Agabus a Christian Prophet came thither from Judea, who taking Paul's Girdle bound his own Hands and Feet with it, fignifying, that the Jews would so bind St. Paul, and deliver him to the Gentilet, Acts Exi. 11. Whereupon his own Company and the Christians of Cafarea earnestly befought him, that he would not venture himself among them. But the Apostle ask'd them what they meant by these compassionate Dissualives to add more Affiction to his Sotrow? For I am ready not to be bound only, said he, but also to die at Jerufalem for the Name of the Lord Jefus. When the Disciples found he was not to be moved from his Resolution, they importun'd him no farther, but left the Event to the divine Will and Pleafure. And so Paul and his former Attendants. with fome others who join'd them at this Place, took up their Carriages, and foon arrived at ferufalem, where they were joyfully receiv'd by the Christians, and lodged in the House of one Mnason a Cyprian, said to be one of our Lord's seventy Disciples. This was St. Paul's last lourney to Terufalem, that we are certain of, and the fifth after his Conversion. His first was A. D. 38. his fecond in 44, his third in 49, his fourth in 54, this last in 58, about twenty three Years after his sould entropyed a less / ConverConversion, and nine from the Council of Jeru-

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After one Night's repose at their Lodgings, they went next Day to the House of St. James the Apostle, where the rest of the Elders and Governors of the Church were met to receive them. To these Paul gave an account of what Collectious he had made for them, as likewife of the great Success God had vouchsafed him in propagating the Gospel among the Gentiles: Which when they heard, they all glorified God; but withal inform'd him, 'That many thousands of their Brethren in Ferusalem retain'd a mighty Zeal for the ceremonial Law, which they understood he was for abolishing; that as soon as the News of his arrival was spread abroad, they would gather about him to inspect his Behaviour; that therefore they advised him to join himself with four Men who were to shave their Heads, in performance of a particular Vow, and to spear with them at the Solemnities, and help to provide the Sacrifices usual on such Occasions; that so he might shew his Conformity to the " Musaick Institution, and take off the Prejudices ' rais'd against him on that Account. As for the Gentiles, they told him, they exacted no fuch Conformity of them, nor imposed any more Observances on them, than what had been before decreed by the Apostolical Synod in that ' place.' St. Paul (who to gain the Jews was willing to become as a few) consented; and taking the four Persons along with him to the Temple, acquainted the Priefts, that the time of a certain Vow which they had made being now accomplished, they had purified themselves, and were come to make their Offerings as the Law obliged them in fuch Cafes. When

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When the feven Days appointed for these Rites were almost expir'd, certain Jews of Asia who had oppos'd Paul there, being come up to the Featt of Pentecoft, and finding him in the Temple, laid hold of him, and rais'd Tumults about him. crying out, Men of Ifrael, help: this is the Man that teacheth all Men every where against the People, and Law, and this place; which he hath prophaned by bringing uncircumcifed Grecians into it. Ads xxi. 28. Concluding that Trophimus an E. phesian Convert was then in the Temple with Paul, because they had seen them lately together in the City. This fet all Ferufalem in an Uproar: Paul was dragg'd out of the Temple, and the Gates of it that against him. Just as they were ready to dispatch him, the News of this Stir was carried to Claudius Lyfias, Commander of the Roman Garrison in the Castle Antonia; who immediately brought down a Company of Soldiers upon these Rioters, put a stop to their heating of Paul but secured him with a double Chain, and begun to examine who he was, and what he had done: But the Answers of the clamorous Multitude were fo confused, that not being able to discover any thing certain, he commanded him to be carried into the Castle. The Soldiers were forced to take him in their Arms, to fecure him from the Outrage of his Pursuers. As he was about to be led into the Caltle, he requested of the Governor that he might have leave to fpeak a few Words: Who finding he could fpeak Greek, ask'd him whether he were not that Ezyptian, who some time before had fomented a Sedition in the City; which being suppress'd, he fled for it. and his Affociates were fcatter'd and deffroy'd. The Apostle replyd, he was a Few of Tarfus, a Freeman of a rich and honourable City; and ood W theretes

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therefore begg'd of him that he might have leave to speak to the People. Which being granted, Paul stood on the Stairs near the Door of the Castle; and making Signs for Silence, began to address himself to them in the Hebrew, or rather Syriack Tongue; hearing this, they graw calm, and attended to his Discourse, which was to this Effect.

He told them, he was born and educated in the Fewish Religion, in the most exact Knowledge and Observance of the Law; and had dis flinguished himself-for his Zeal against Christians, binding and imprisoning both Seres; and profecuting them to Death, as the High Priest and Sanhedrim could bear him Witness: By Virtue of whose Commission he was going to Damafaus to carry on the Profecution against those Reaple, at that very time when his miraculous Conversion happen'd, the Particulars whereof he punctually relates. That after he came back again to Jerufalem, while he was praying in the Temple, he fell into a Trance. and heard a Voice commanding him to depart from Fernsalem, and preach the Meffiab to other Nations with a tight on visus hund with be

These last Words disturb'd his Auditors, who hitherto had given him a fair Hearing. They were shockt to hear a Jew defend his teaching Religion to the Gentiles, and demanded speedy Execution to be done upon him, as not to be endured any longer upon Earth. And as Men prepared to stone him forthwith, they cast off their Cloaths, and threw Dust into the Air. Now Lysias saw it was time to carry him into the Castle without more ado; and not being able all this while to learn his Crime, he resolv'd to extort it from himself, and so scourge him 'till he confess'd.

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Hands, Paul ask'd a Centurion that stood by, what Law they had for binding and scourging a Roman, without Tryal or Sentence? The Centurion immediately went, and intimated this to his Captain Lysias, advising him to have a care what he did, for the Prisoner was a Roman. And the Roman Laws prohibited such Usage of any Citizen of theirs, under very severe Penalties. When the Governor heard this, he came himself and question'd Paul about this Privilege which he pleaded; and finding he made good his Claim, he order'd the Lictors to desit, searing least what they had done already thould prove of ill Conse-

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quence to himfelf.

The next Day he caus'd his Chains to be knockt off, and proceeded with him another way, viz. he fummon'd the Jewift Sanhedrien to meet, and brought Paul to give an Account of himself before them. Ananias the Son of Nebedens was then High Priest of the Jews, and President of the Affembly: Who, when St. Paul began to affert his Innocence, and that he had lived in all good Conscience before God, till that Day, commanded the Standers-by to strike him on the Face. Paul, juffly provoked with this Violence, tharply replied, God Shall Smite thee, thou whited Wall: for fittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law? Ads xxiii. 3. Some that were present reproved him for reviling God's High Priest: Which Reproof the Apollie took in very good part, excufing his Inadvertency, and alledging that Law which faith, Thou shalt not speak evil of the Ruler of thy People, Exed. xxii. 27. But he knowing how to mix the Wisdom of the Serpent with the Innocence of the Dove, and perceiving that the Council

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Council confifted of the two potent Sects of Phavisces and Sadducees, he openly declared himself a Pharifee, the Son of a Pharifee, and that he was called in question about the Hope and Resurrection of the Dead. Hereupon the Doctors of the Law who were Pharifees, and believ'd the Refurrection of the Dead, Rood up to acquit him, affirming, That they could not find wherein he had offended; that possibly be had received a Revelation from the Holy Spirit, or some Angel; and if so, their opposing his Doctrine would be fighting against God. At length the Contention grew fo high, that Lyfias was constrain'd to fend a Party of Soldiers, and fetch Paul out of the Sanhedrim into the Castle, fearing he would have been torn to pieces in the Tumult. The Night following God was pleas'd to comfort him after this great conflict, by appearing to him in a Vision, and exhorting him to be of good Courage; affuring him that his Life should be prolonged for further Services; and that be Should defend that Caufe at Rome, which he now maintain'd at fernfalem: Which how it was verified, we shall see by what follows.

The next Morning certain Jews, some of the Apostles most desperate Enemies, finding he was too hard for them in Courts and Assemblies, resolv'd to end the Controversie by Assassina. For the executing of which, above forty of them combin'd together, and sealed the horrid Conspiracy with an Oath, and a particular Curse upon themselves if they eat or drank 'till Paul was dead. Having acquainted the Sanhedrim with their design, they moved them (for the compassing of it) to desire the Governor Lysies, that Paul might be sent down to them on the Morrow for a stricter Examination, and an Ambuscade of Conspirators

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spirators would intercept him, and kill him. But by a special Providence Paul's Nephew was acquainted with the Plot, who went into the Castle, and discover'd it to his Uncle, and by his Direction to the Governor. Lyfias faw reason in the Circumstances of the Relation, to believe it; and immediately order'd a Guard of four hundred Foot, and seventy Horsemen, to conduct Paul to Antipatris, and thence to Cafarea, where Felix the Governor of that Province had his Residence. To whom he wrote a Letter, ' informing him of the Condition of the Prisoner, and how he had been persecuted and plotted against by the Jews; who yet could not alledge any thing against him that deserved Death or Imprifonment. However he referr'd the Cognizance of the Cause to him, and for that purpose would fend the Accusers after the Prisoner. Felix having read the Letter, ask'd of what Province Paul was; and when it was answer'd, of Cilicia; he promised to allow him a fair Hearing as foon as his Accusers should come down, commanding him in the mean time, to be secured in the place called Herod's Hall. A. D. 18. Neronis Imp. iv.

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Cortains Louis Trunk

Of St. PAUL's Tryals before Felix and Festus. His Appeal to Cæsar, and his Voyage to Rome.

ABOUT five Days after, Ananias the High Priest, with some others of the Sanhedrim, being disappointed of their Designs at Jerusalem, follow'd Paul to Casarea, with one Tertullus for their

their Advocate; who after an infinuating Address to Felix, began his Charge against Paul, accufing him of Sedition, Herefie, and Profanation of the Temple: That they would have faved Felix the trouble of this Business, and have try'd the Prisoner by their own Law, had not Lyfias by Force and Arms taken him out of their Hands, and fent both him and them down thither.' The truth of this Charge was affirm'd: by the Jews there present. The Apostle, having leave from Felix, enter'd upon his Defence, with telling the Governor, 'It was a great comfort to him, that he was to answer before one, who for many Years had fate in that Place, as Judge of that Nation? (It was now five Years and a half. as Bishop Pearson proves out of Fosephus, since the Emperor Claudius had fent Felix into that Government.) 'And first for the Sedition, he shewed him that it was a meer Calumny; that he had not been a Fortnight in Jerusalem; which time he had spent, not in Disputes and popular Harangues, but only in performing his Devotions, for which end he came thither. As for the Heresie charged upon him, he ingennous acknowledged, that his Worthip of God was in the way which they call'd fo; but fuch way as was agreeable to the Sense of the Prophets, and the Faith of his Forefathers, believing (what his very Accusers allow'd) that there hould be a Refurrection of all Men, good and bad; in Expectation of which he was careful to live with an unblameable Conscience towards God and Man. And laftly, to the Charge of prophaning the Temple, he own'd he was in it. but not in a riotous manner, as some Assatick Fews had falfely suggested; but only to purific himself according to the Rites and Customs of

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the Mosaick Law. This he averr'd, and challenged his Accusers to prove the contrary; ap-

4 pealing farther to them, whether any thing of 4 Moment had appear'd against him in the Sanhe-

drim, except the Clamours of the Sadducees for

his maintaining the Doctrine of the Resurre-

4 ation.

When Felix had heard both Sides, he would not pass any Sentence at present; but put them off, faying, ' When I have got a more perfect Knowledge of this way of Christianity, and when I have spoken with Lysias, and understand the truth concerning the Tumult, I will then determine the Difference between you. In the mean time the Captain of the Guard shall have the Prisoner in Custody.' But he order'd Paul's Confinement to be very easie, and that none of his Friends should be denied admittance to him. And after certain Days, Felix came with his Wife Drufilla, and beard Paul concerning the Faith of Christ. And as be reasoned of Righteonsness, Temperance, and Judgment to come, Felix trembled, Acts xxiv. 25. These Points touched him to the quick; for he himself was guilty of Tyranny and Bribery, and his Wife Drufilla, who was a fewels, had for faken her Husband and her Religion, and lived with him in Adultery, as Josephus and Tacitus relate. Joseph. Antiq. lib. xx. cap. 5. Tac. Hift. lib. v. cap. 9. For these Reasons they broke up abruptly, and referr'd the rest of the Discourfe to a more convenient Season.

This Governor had afterwards frequent Conference with Paul, not so much for the sake of his Discourse, as in hopes he would offer him a good round Sum to get his Discharge. But getting nothing from him after a two Years Imprisonment, and being then remov'd from his Go-

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vernment, to soften the Jews whom he had provoked by his Oppressions and Cruelties, be left Paul bound. This confirms the foremention'd Character of his corrupt Dealings. However this did not pacifie the Jews so far, but that he himself was sent bound to Nero, to answer for the abuses of his Trust. Ananias likewise was deposed from his Priesthood by Agrippa, and came to a miserable End, suffering the Punishment of his Injustice which St. Paul had denounced approach to the principle of the punishment of the puni

gainst him, Acts xxiii. 3.

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Porcius Festus succeeded Felix, and was a Man of a much better Character. Three Days after his arrival at Casarea, he went up to Ferusalem, where the High Priest and Rulers of the Jews quickly began to inform him against Paul, and befought him that he might be removed from Cafarea to Jerusalem, intending to lay their Assassins in the way to murder him. But the Divine Providence over-ruled the Mind of Festus so, that he would not consent to it; but order'd his Accusers to be shortly at Cefarea, where he should be ready to hear them. After ten Days he return'd thither himself, and sat in Judgment upon Paul, the Fews alledging many grievous things against him, but without any good Proof, while he sufficiently clear'd himself, and made it appear that be bad done nothing against the Jewish Laws, nor against the Temple, nor against the Roman Government. Here Festus, willing to gratifie the Jews at his first coming among them, ask'd Paul, If he would go up to Jerusalem, and there be judged of these Matters? The Apostle, well apprehending the Consequences of such a Removal, replied, 'That be-'ing entituled to the Privileges of a Roman Citizen, he was in the proper Court where he ought to be tried: That he refused not the Sentence Εı of

of Death, if he had deserv'd it, even by the Jewish Laws: But since he had committed no capital Offence against his Country, he ought not to be given up to a Sett of malicious Prosecutors: He therefore solemnly appeal'd to the Emperor himself, to be heard by him in Person, Ads xxv. 11. This way of Appealing was frequent among the Romans, being introduced to secure the Lives and Fortunes of the People from the arbitrary Dealings of corrupt Magistrates. Fessus was a little startled at this; but it being a Privilege so often claim'd, and so plainly granted by the Roman Laws, he durst not deny it; and therefore answer'd, Hast thou appealed unto Caron

far? Unto Cafar Shalt thou go.

Some time after this, King Agrippa, who fucceeded Herod in the Tetrarchate of Galilee, with his Sister Bernice, and a splendid Retinue, came to welcome the new Governor into his Province. Amongst other things, Festus thought fit to acquaint them with St. Paul's Case, how severely he had been profecuted by the Jews, and how, to escape their Violence, he had appealed unto Cafar: Whereupon he held him in durance 'till he had an opportunity to fend him to the Emperor at Rome. The account he gave of him rais'd a great Curiosity in Agrippa to see and hear him; which Festus promised he should next Day. Accordingly on the Morrow the King and his Sifter, with the Governor and other Persons of Quality and great Officers, went together into the place of Judicature, where Paul was brought out, and fet before them. Festus told the King and the Affembly, ' they now faw the Man, about whom he had been importuned by all the Jews of Jerusalem and Casarea, to put him to Death, as one of the worst of Men; though upon hear-

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ing both Sides, he could not find him guilty of any capital Crime. But Paul having appealed to the Emperor's own hearing, he defired his Cause might be discuss'd over again before that Assembly, and particularly before Agrippa, that they might assist him in representing it to his Prince at Rome, and so prevent the absurdity of sending a Prisoner, without signifying the Crime

laid to his Charge.

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Hereupon Agrippa told the Apostle, that now was his time to speak for himself: Who, after filence made, particularly addressed himself to the King, ' declaring it his Happiness, that he was to plead before a Indge so well skill'd in all Points and Customs of the Jewish Law: That the Yews who stood there, knew how he had been educated in the strictest Sect of their Religion. that of the Pharisees; and that what he was now arraign'd for, had always been an Article of their Faith, and clearly grounded upon Holy Scripture, viz. the Resurrection of the Dead : and why any Man should think it impossible with God, he could not imagine. He next gave an account, ' how outragious he had once been against Christians, compelling them to blaspheme. and beating them in every Synagogue; how miraculously he had been converted by an amazing Light and Voice from Heaven; what are express Revelation he had to go and preach to the Gentiles; which was the main ground of the Quarrel his Countrymen had against him, and for which they went about to kill him : But being preferv'd by the fingular Goodness of God, he still witnessed those things which Moses and the Prophets had foretold, viz. That 'Christ should suffer, and that be should be the first that should rife from the dead, and should Bew

· shew light unto the People and to the Gentiles. Acts xxvi. 23. As Paul was thus intent upon his Apology, Festus, wholly unacquainted with these Matters, cry'd out to him, Paul, thou art befide thy felf, much Learning doth make thee mad. But he calmly replied, 'that his Words were not the effect of Madness, but serious and sober Truths; that he submitted them to King Agrippa, who both understood the ancient Prophesies, and could not but perceive that the things which had lately happen'd to Jefus Christ, were the iust accomplishment of them.' His Discourse had fuch an Influence upon Agrippa, that he openly declared, he was almost perswaded by it, to em-brace the Christian Faith. To which Paul return'd his hearty Wifhes, ' that both he and the \* whole Auditory were not in part only, but entirely as much Christians as himself, and unlike him only in his Sufferings on that account. Here ended St. Paul's Apology for the Christian Faith; the Assembly broke up, and in their Discourses one with another, acquitted him of any Crime; and Agrippa told Festus expresly, that he might have been discharged forthwith, had not his Appeal to Cefar bound bim to appear at Rome. For the Appeal being once made, the inferior Judge had no Power either to acquit or condemn. A. D. 60. Neronis Imp. vi.

Pursuant therefore to this Appeal, Festus delivers Paul and his Associates, viz. Luke, Aristarchus, Trophimus, and some others, to Julius, a Centurion or Captain of a Company belonging to the Legion of Augustus. In September they went on board a Ship of Adramyttium, a Port of Mysia, which probably being a trading Ship, was to sail along by the Coasts of the Lesser Asia. Having sail'd about twenty sive Leagues North-

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ward, they cast Anchor at Sidon; where Julius the Commander, a very courteous Person, permitted Paul to go on Shoar to visit his Friends. and refresh himself. Putting out from hence, they were obliged by contrary Winds to fail under the Island Cyprus: And coasting by the Provinces of Cilicia and Pamphylia, after one hundred eighty Leagues sail from Sidon, they landed at Myra, a Port in Lycia, where this Ship finished its Voyage. So they went on board a Ship of Alexandria, bound for Italy, carrying to the number of two hundred seventy fix Persons. Winds were still contrary, and sailing Westward, it was several Days before they got seventy Leagues over against Cnidus; a City and Promontory of Caria; from whence they turn'd Southward; and after thirty Leagues sail, stood over against Salmone, a Promontory of Crete; and at last coasting the Isle, came to a Place called the Fair Havens, near the City Lafea or Thalassa. Sailing grew now dangerous in those Seas, it being the Month of October, the Days short, the Clouds thick, the Weather dark and stormy; wherefore Paul by divine Impulse foreseeing the Dangers and Damages they should sustain in going forward, advised them to winter in that Place. But because the Harbour was incommodious, and the Owner of the Ship with most of the Company were for wintering at Phanice, another and much better Haven of Crete, about fifty Leagues Westward, and a favourable South Wind just then blowing, the Commander Julius was more influenced by these Motives, than by the Advice of St. Paul. So forward they went, and fail'd close by the Island, hoping to compass their Port. But these Hopes soon vanished. For soon after there arose a violent North-East Wind, which so fu-

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riously bore upon them, that the Seamen could not govern the Ship, but were forced to give it up to the Mercy of the Winds and Waves, which carried it to a small Island call'd Clauda, on the South-west of Crete; where they were obliged to undergird the Ship, to fave it from splitting. And being more violently toss'd by the Storm, the next Day they lighten'd the Ship, by casting out the Merchants Goods; and two Days after they threw also the Tackle and Furniture of the Vessel over-board. And being deprived of the fight of Sun, Moon, and Stars for many Days together, nothing but Horror furrounding them, they were all grown Hopeless and Comfortless, except St. Paul, who stood forth in the midst of them, and mightily encouraged them; reminding them indeed of their Error in not winters ing where he advised them, whereby all this Damage and Trouble had been prevented; and forewarning them, that they should still be shipwreckt upon a certain Island; but yet he affur'd them, not one of their Lives should be lost; for God had fent an Angel to him last Night, with this Message; Fear not Paul, thou must be brought before Cafar; and lo, God bath given

For fourteen Days together the Ship was continually tost in the Sea, 'till they were got about two hundred thirty Leagues West from Crete. Then the Mariners sounded, and finding but twenty Fathom of Water, they concluded they were nigh Land: Sounding a second time, and finding but fifteen Fathom, they durst not venture any farther, but let down four Anchors at the Stern, and earnestly wished for the Day. And under this Colour of casting Anchor, they likewise privately let down the Boat, intending in

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that to convey themselves to land, and leave the Soldiers and Passengers to shift for themselves. Paul perceiving what they were about, told the Centurion and Soldiers, that tho' God had promised to preserve them, yet they must not expect it without using the means for their Preservation, which was, to stay the Mariners, whose care and management of the Ship was absolutely necessary on this Occasion. Hereupon the Soldiers cut the Ropes of the Boat, and let it fall into the Sea, fo that the Sailors could not get off. Now the Apostle comforted them with repeated assurances of Safety; and the apprehensions of Death having been upon them a Fortnight together, so that they had eaten little, next to nothing, he invites them to a hearty Meal, affirming it was well worth their while to take care of their Bodies, for not a Hair of any Man's Head should perish. Then he took Bread, and gave Thanks to God in presence of them all; and when he had broken it, be began to eat. All the rest follow'd his Example, and chearfully fell to their Meat. Having well refresh'd themselves, they lighten'd the Ship, by throwing the overplus into the Sea. This was before Day. In the Morning they discover'd Land, not knowing what Country it was; but perceiving a Creek with a kind of Haven, they resolved, if it were possible, to thrust the Ship in there, or at least to bring it as near Land as the Shoar would permit. Whereupon the Sailors weighed Anchor, Toosed the Rudder-Bands, hoisted up the Mainfail to the Wind, and made directly for In their Passage they unexpectedly fell into a place where two Seas met, where the Veffel ran aground; so that the Head of the Ship being fixt and immoveable, the Stern was foon broken in pieces with the Torrent and violence Es

of the Waves. In this Extremity, every one casting about how to save himself, the Soldiers assaid of losing their Prisoners, cry'd out to kill them, to prevent their Escape. But the Captain, desirous to save Paul, and probably in considence of the Deliverance he had promised, kept them from so barbarous an Execution, and commanded that such as could swim should throw themselves first into the Sea, that they might be the more helpful to others. And the rest upon Planks and broken pieces of the Ship, shifted so well, that Saint Paul's Prediction was verified, and they came all safe to Land. A. D. 60. Neronis

Imp. vii.

The Island upon which they were cast, was Melita (now Malta) fituate in the Libyan Sea, between Syracuse and Africk; inhabited by Carthaginians, but subject to the Romans, who treated this shipwreckt Company with great Humanity, making good Fires to dry their Cloaths, and cherish their Bodies benumm'd with Cold. While Paul was busied in throwing a bundle of Sticks upon the Hearth, a Viper, dislodged by the heat, come out of the Wood, and fasten'd on his Hand. The Islanders seeing this, readily concluded that he could be no better than a Murderer, who tho' he had escaped the Sea, yet could not break Loofe from the Hands of Divine Justice. But Paul shook off the venomous Creature into the Fire, without receiving any harm; according to that Promise of our Lord, Mark xvi. 18. They shall take up Serpents. The People observ'd him a great while, expecting when he fwell'd or dropt down dead: But when they saw he remain'd unhurt, they changed their Opinion of him, and faid, He must sure be some God.

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The Governor of this Island, a noble Roman, whose name was Publius, invited these distressed Travellers to his House, and entertain'd them for three Days with great Kindness and Hospitality. For which he was gratefully requited in the miraculous cure of his Father then fick of a Fever and bloody Flux, to whom Paul went in, and prayed, and laid his Hands on him, and healed him. Acts xxviii, 8. When this was reported abroad, others also who had fick Persons in their Houses, brought them to the Apostle, and had them healed. This made the Islanders esteem and honour their Guelts very highly, and furnish their Ship, when they departed, with plenty of all necessary Provisions. We cannot doubt but Paul took his Opportunities to instruct these Barbarians in the Knowledge of Jesus Christ, in whose Name he wrought Cures upon them. Some say Publius himself was his Disciple, and from a secular Governor became Bishop of this Island: That he was afterwards translated to the See of Athens upon the decease of Dionysius the Arcopagite, and is reckon'd among the Martyrs of that Church.

After three Months stay in this Island, Panl and his Company set sail for Rome in an Alexandrian Vessel named the CASTOR and POLL UX, which had lain there all the Winter. In their passage Northwards, after forty Leagues sail, they put in at Syracuse, a samous City of Sicily, and tarried there three Days. After which they sail'd fifty four Leagues farther to Rhegium, a Port and City of Calabria in Italy; from whence they sail'd with a South Wind eighty Leagues farther, and in two Days arrived at Puteoli, a Port of Campavia in Italy, near Naples, where the Ships of Alexandria usually landed. Here Paul meeting with some Christians, at their Request tarried with them

a Week, and then proceeded on his Journey to Rome by Land, which was near a hundred Miles. The Christians at Rome hearing he was coming to them, went out to meet him, fome as far as Appii forum, fifty one Miles from Rome; others as far as the place called the Three Taverns, thirty one Miles distance: When Paul saw them, he bleffed God, and took Courage, believing Christianity was in a thriving Condition at Rome, fince the Professors of it durst come so publickly to receive him. When they were come to Rome, Julius the Captain deliver'd his Prisoners to the Prafectus Pratorio, or Captain of the Emperor's Guards, Afranius Burrbus, a good-temper'd Man. and much in Favour with Nero, whose cruel Disposition he is supposed much to have restrain'd. However he might deal with the other Prisoners. he was very obliging to the Apostle, permitting him to dwell in his own hired House or Lodgings with a Soldier that kept him, more from the Attempts of the Jews, as 'tis believ'd, than to prevent him from making his Escape. In these Lodgings he continued two whole Years, infrueting all that came to him, without any Molestation. A. D. 61. Neranis Imp. vii.

## SECT. VI.

St. PAUL's Acts, from his coming to Rome, 'till his Martyrdom.

Having taken three Days to compose himself, he procured a Meeting of the Heads of his Countrymen, whom he acquainted with the Reason of his coming thither; That though he had broke none of their Laws Civil or Ecclesiasti-

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cal, yet the Jews at Jerusalem had deliver'd him up a Prisoner into the Hands of the Romans; and would not suffer him to be set at Liberty, though the Roman Magistrates who try'd him, had found him free from any capital Offence: For which reason he was constrain'd to appeal to Cafar, not with an Intention to accuse his 'Countrymen, but only to secure himself. That now he had desired this Conference with them, to assure them, the cause of his Persecution was, because he had preached that the Meshab was come; whom though they hoped for and expected, yet would not receive him now he was come. The Jews replied, That they had receiv'd no Advice from Ferufalem concerning him, nor any Complaints by any of their Countrymen which came from thence. But as to the Doctrine which he own'd him-' felf a Preacher of, they desir'd to be better inform'd about That, it being every where decry'd both by Jew and Gentile.' Accordingly they agreed on a Day when to meet again: Upon which, great numbers of them came to hear Paul; who discoursed to them upon these two Points; First, That the promised Kingdom of the Messiah was a spiritual, not an earthly Kingdom. Secondly, That Jesus of Nazareth was the true Messab. Both these he proved from the Writings of Moses and the Prophets; and infifted largely upon them, from Morning 'till Evening. Several of the Jews which heard him, were perswaded by what he faid, to believe; others persisted in their Infidelity. To these last the Apostle apply'd that of Isaiab vi. 9. spoken to their Forefathers, that they should be judicially blinded and hardened; fo that seeing they sould see, and not perceive; and hearing they should hear, and not understand. Concluding 4 . . . . .

cluding all with a plain Declaration to them, That for the future he would preach the same Do-Erine of Salvation to the Gentiles, who would rea-

dily bearken to it, and embrace it.

During his two Years Confinement here, St. Paul converted several of the Romans and others to the Faith of Christ: Of whom we cannot but mention Onesimus, because for his sake he wrote one of his Epistles. He was a Native of Colosse, a City of Phrygia, and Servant to one of the Inhabitants there, Philemon, who had embraced the Christian Faith, and was Paul's intimate Friend. Onesimus being a faulty Servant, to escape Punishment, ran away from his Master to Rome; where he met with St. Paul, whom probably he had known, at least heard of, in his Master's Family. The Apofile having dealt with him fo, as to reform his vicious Inclinations, and baptize him a Christian, returned him to his Master with a kind Letter in his behalf, interceding for his Pardon, and offering to make his Master Reparation for any Wrong he had done him. At the same time he acquaints him how serviceable and faithful Onesimus had been to him in his Imprisonment, insomuch that he would gladly have retain'd him at Rome. but not without his Master's express Leave. Philemon having read the Epistle, and finding how helpful Onesimus had been to St. Paul, kindly fent him back again; and he became an Affiltant to him in his Ministry, and was imploy'd by him to carry his Epistle to his Fellow-Citizens the Coloffians, which was writ about this time.

The Christians at Philippi in Macedonia, amongst whom St. Paul had been three several times, and received much kindness from them, now hearing of his Imprisonment, made a large Collection of Money to relieve his Wants on

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this Occasion, and presented it to him by their Bishop Epaphrodicus; by whom he sent back his

Epistle to the Philippians.

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Shortly after he turn'd his Thoughts towards the Christians at Ephesus, among whom he had labour'd more, and continued longer than in any other City, viz. from the Year 14 to 17, three He had been inform'd that the Church there continued in Faith and Charity, as he had left them. But fearing left they should be perverted, either with the Fables of Heretical Teachers, or by the Discourses of those converted Tews who were still addicted to the ceremonial Law, he wrote an Epistle to them to establish them in the Doctrine which he taught them. Though it be particularly directed to Ephefus, yet it is generally thought to be a circular Letter, intended for all the Churches of the Proconsular Asia: And probably for this reason the Heretick Marcion afterwards intituled it. The Epiftle to the Landiceans.

In this Season of St. Paul's Bonds it was, that his Companion St. Luke wrote the third Gospel, which he composed by the Apostle's affistance; and it is generally believ'd that St. Paul alludes to this, when he uses the Phrase (as he doth several times) of my Gospel. The occasion of it was, partly to prevent those fabulous Relations which even then began to be obtruded upon the World, and partly to supply what seem'd wanting in the two former Evangelists; though it is not certain that he had seen St. Matthew's Gospel when he wrote this. The History of the Asts of the Apostles was writ by him afterwards, as appears by the Dedication of it to Theophilus, and contains the Transactions of about thirty

Years.

In the Year 63, and ninth of Nero's Reign (as Bishop Pearson computes it) St. Paul was releafed out of Custody, and restored to full Liberty. Having gain'd many of the Romans to Christ, he left them, to travel into other Parts of the World. About the time of his departure (fays the learned Mr. Echard) and before he pass'd out of Italy, he wrote his famous, and most elaborate Epistle to the Hebrews, i. e. to the converted Jews dwelling in Jerusalem and Judea; the Jews of other Countries being call'd Hellenists: Many think that he design'd it for a Treatise rather than an Epistle; for though it be one of the longest of his Writings, yet he excuses its Brevity, Chap. xiii. ver. 22. and that he wrote it in Hebrew or Syriack, the Greek Version being made by another Hand. Others are of Opinion, that St. Paul dichated the Matter to St. Luke, by whom it was put into an elegant Stile. Indeed the want of the Inscription hath given occasion to some particular Men to dispute the Authority of it; some attributing to it Luke, others to Clemens, others to Barnabas: But St. Ferom affures us that all the Eastern Churches and Greek Fathers receiv'd it as St. Paul's, and the Latins have follow'd them; and Theodoret reproves the Arians for rejecting this Epifile, contrary to the Authority of the Church. In short, the Epistle it self, as well as the Churches Authority, shews it to be St. Paul's, and all the Disputes about it began in the third Century, and vanished in the fifth.

Leaving Italy, he failed Westward: Theodores and Clement assure us he preached the Gospel in Spain: And many conclude from certain Passages in Eusebius his Demonstratio Evangelica, St. Jerom, and other ancient Writers, that he planted a Church in this our Island of Great Britain. See

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Bishop Stillingfleet's Origines Britannica, Dr. Cave in the Life of St. Paul, and Mr. Nelson upon his Festival. Others leave this very uncertain. About the beginning of the Year 64, he was in Crete, as Theodoret fays, and begun a Christian Church, leaving Titus, whom he constituted Bishop of it, to compleat what was wanting. Hence some think (but upon Grounds not very certain) that he went with Timothy into Judea, to visit the Christians in those Parts, according to his Promise, Heb. xiii. 23. and after some short stay there, pass'd into the Proconsular Asia, but not with Timothy in his Company, for he met him at Ephesus. Here he excommunicated Hymenaus and Philetus for denying the Resurrection of the Dead, and other Articles of Faith: Then he order'd Timothy to have his Residence at this great City, and to take the Charge of all the Proconsular Asia. But whether Timothy was now first ordain'd Bishop of this Place, or whether it was in the Year 57, when St. Paul took his leave of the Ephefians, as we hinted before, is not determin'd among learned Men.

From Ephesus he pass'd in Macedonia, and visited the Philippians as he had promised them. This was the fourth time of his coming among them. Here he tarried a considerable time, and from hence, in all probability, he wrote his first Epistle to Timothy, having promised to see him in a short time; but least he should be prevented, he gave him Instructions by Letter how to behave himself in his Charge at Ephesus; laying down the Duties and Qualifications of a Bishop, as well in respect of his Ministry, as his private Conversation, and that so compleatly, that St. Austin would have all Christian Ministers to have the two Epistles to Timothy, and that to Titus, al-

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ways before their Eyes. Which Epistle to Titus he likewise wrote while he was in Macedonia, acquainting him with his Design of removing thence before Winter, to Nicopolis in Epirus, where he appointed him to meet him, sending Artemas and Tychicus to supply his place in governing the Church of Crete during his absence. Paul had special Service for him in Macedonia,

and the next Year fent him to Dalmatia.

St. Paul having winter'd at Nicopolis, went forward on his Progress, and made a visit to the Corinthians, where he appointed Erastus to continue; and then cross'd the Sea into Asia. Having visited Ephesus, and left Timothy there, and call'd at Miletum not far distant, where he left Trophimus sick, he travell'd Northwards to Troas, and lodged at the House of Carpus, one of his Disciples. About this time, as some think, he suffer'd those Persecutions at Antioch in Pisidia, Iconium, and Lystra, which he mentions in gene-

ral, 2 Tim. iii.

Athanafius and St. Austin say, that about this time God forewarn'd St. Paul of his approaching Martyrdom which he should accomplish at Rome. Nero had thut up the Temple of Janus in Token of univerfal Peace, was gone into Greece with a pompous Retinue, and had left one of his wicked Instruments Helius sole Governor of the City in his absence, when St. Paul came a fecond time to Rome, A. D. 67. Neronis Imp. xiii. Finding St. Peter there, he join'd with him in labouring the Conversion of both Jews and Gentiles, in reclaiming People from their excessive Sports and Debaucheries, which were much in Fashion under the libertine Government of Nero, and instilling in them right Notions of God, and a love of Virtue. Their Endeavours were suctus

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eessful, and it is certain that some even of the Emperor's Houshold were made Christians by their means. Chryfostom fays, that one of Nero's Concubines was of this number, who presently changed her course of Life from Lewdness to great Sobriety and Virtue. This unacceptable Reformation of Manners, together with the Opposition of Alexander the Coppersmith, and the Disturbance (which the Ancients mention) about Simon Magus, provoked Helius to arrest the Apofiles. At his Tryal St. Paul complains that all Men abandon'd him; but the Lord stood by him, and strengthen'd him, and deliver'd him out of the Mouth of that Lion the cruel Governor. However he (with St. Peter) was committed to the Mamertine Prison: Where he ceased not to preach, and converted many, as the Ancients report.

In this Confinement he wrote his second Epifile to Timothy, who was at that time somewhere in Afia, but not at Epbefus. It is evident from several Passages in it, that he writ it but a little before his Martyrdom. Amongst other things he desires Timothy to come to him before Winter, because he had none of his familiar Companions and Acquaintance about him but Luke. Demas had forfaken him, and was gone to The falonica, about his secular Affairs. Phygellus and Hermogenes his Converts in Afia, who came with him to Rome, had deserted him, being afraid to run any hazard with him. Crescens he had fent to Galatia, Titus to Dalmatia and Tychicus to Ephesus. Onesiphorus an Ephesian he much commends and prays for, who when he came to Rome, enquir'd him out, and fuccour'd him very kindly whilst his Bufiness kept him there. He likewise mentions

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mentions Eubulus, Pudens, and Linus, Roman Christians, of Piety and Courage enough, no doubt, to affish him. But some special Occasions, either Personal, or relating to the State of the Church,

made him defirous of Timothy's Presence.

And now this illustrious Apostle of the Gentiles. having for above thirty Years ferv'd God in the Gospel of his Son, with much Assiduity in writing and preaching, and numberless Travels and Sufferings; finished his Course, and according to his own defire, was dissolv'd and went to Christ. Nero, at the Sollicitation of Helius, was upon his return from Greece; but while he was yet in some remote Parts of Italy, the two Apostles, Peter and Paul, were by the Order of the then prefent Governors, led out to Execution, as Clemens Romanus testifies. Paul, as being a Roman Citizen, was beheaded; and Peter crucified, as not having a right to that Privilege. The Day of their Martyrdom was the twenty fecond of February. A. D. 68, and fourteenth of Nero's Reign, according to Bishop Pearson's Calculation in his Annals of St. Paul, which we have all along follow'd in the History of his Life; though Antony Pagi places it in A. D. 65, as was before observ'd in the Life of St. Peter.

St. Paul's Body was buried in the Via Oftiensis, about two Miles from Rome. Over his Grave Constantine the Great built a stately Church at the instance of Pope Sylvester, about the Year 318, Yet Valentinian, or rather Theodosius the Emperor, thinking it too small for so great an Apostle, took it down, and built one more noble in the room of it. His genuine Writings we have spoken of already. His Letters to Seneca, with some other Pieces ascribed to him, were always reject-

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ed by the Church as the Forgeries of Hereticks; whose practice of putting off their Errors under the Names of the greatest and best Men, is sufficiently known.

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O God, who through the Preaching of the bleffed Apostle Saint Paul, hast caused the Light of thy Gospel to shine throughout the World; Grant, I beseech thee, that I having his wonderful Conversion in remembrance, may shew forth my Thankfulness unto thee for the same, by following the Holy Doctrine which he taught; through Jesus Christ our Lord. Amen.



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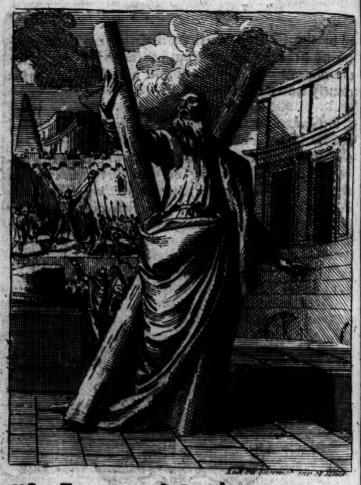
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## The LIFE of St. ANDREW.

THE Reason why the Sacred History, which hath been so copious in its Accounts of the two former Apostles, is so sparing in those that follow, mentioning no more of some than their bare Names, is conjectured by the Learned Dr. Cave to be this; That it seem'd good to the Spirit of God, not to enlarge the sacred Volume with

with any farther Relations of the first beginnings of Christianity, than what concern'd Judea, and the neighbouring Countries, with fome of the most eminent Parts of the Roman Empire. So much being sufficient to evidence the Truth of the ancient Propheties, That the Law of the Melfish should come forth from Sion, and the word of the Lord from Jerufalem: And the Divine Wifdom accommodating the Gospel to the Circumflances of the meanest and most laborious part of Mankind, who neither have leifure for much reading, nor a Capacity to retain and digest any great variety of Matter: for which Reasons all the fundamental Points of Religion in both Teltaments, are deliver'd with great brevity and plain-

St. Andrew was born at Bethfaids, a City of Galilee, fituate upon the Banks of the Lake of Gennefareth; Son of Jonas, or John, a Fisherman of that Town, and Brother to Simon Peter; but whether elder or younger, the Holy Scriptures have not acquainted us, nor do the primitive Fathers clearly refolve us; though they generally intimate Andrew to have been the younger Brother, there being but the fingle Authority of Epiphanius on the other fide. He and Peter removed from the place of their Nativity, to Capernaum, the Metropolis of all Galilee for Riches and Traffick, standing on the Lake or Sea aforesaid; where they follow'd their Trade of Fishing. But this was not till after they were called to be Christ's Disciples.

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The occasion of Andrew's coming to the knowledge of Christ was this. As he was one Day with his Master John the Baptist (whose Disciple he was, not as a constant Attendant, but frequent

Hearer)

### The LIFE of St. ANDREW.

Hearer) our Saviour being lately come from his Temptation in the Wilderness, happen'd to pass by that way. Upon his approach, the Baptiff told those about him, that this was the Messiah, whom he had spoken of before, The Lamb of God which taketh away the Sins of the World. Andrew hearing this, follow'd Christ to the place of his abode; and being by his Conversation and Discourse confirm'd in the Character which the Baptist had given of him, he goes and tells his Brother Simon, that he had found the Melliah, So that St. Andrew is by the ancient Fathers generally honour'd with the Epithet of apolloganio. or the first Person that was called to be a Disciple of Christ.

From henceforward he did for fome time (s bout a Year as 'tis faid) occasionally refort to Christ's Sermons, according as his Family concerns and the business of his Calling would permit: 'Till that miraculous draught of Fishes mention'd Matt. iv. Mark i. but most particularly Luke v. which our Lord granted him and his Brother, not only as a Reward for waiting on him with their Ship while he preached to the People, but as a Token of their Success in that Spiritual Vocation whereunto he now call'd them, saying, Follow me, and I will make you Fishers of Men. Whereupon they left all, and became constant Followers of Christ, and were soon after fet spart by him, to be of the number of his twelve Apostles.

St. Andrew's attendance on our Lord is recorded in feveral remarkable Occurrences in the

Evangelical History.

First, in the Defert of Bethfaida; when a multitude of Men, amounting to five thousand, befides Women and Children, crowded about our Lord [ fearer]

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Lord to hear him, and be healed of him; he asked his Disciples where they should get Food for that great Company, (for they had spent the Day fasting, and it grew towards Evening, and the Towns were at a confiderable distance;) Philip answer'd, Two hundred Pennyworth of Bread, though a great quantity according to the Coin and Price of things in that Country, would scarce afford evety one there so much as a bit to taste. But Andrew informs his Master, that there was a young Man (probably some Victualler's Servant) who had five Barley Loaves and two small Fishes: with these; by the Divine Power of our Lord. the whole Company had enough and to spare. Fobre vi. 12, 13.

Secondly, In that same Passover wherein Christ fuffer'd, upon one of the feltival Days, certain Greeks, who came to Jerusalem to worthip, having heard of the Fame of Jesus, desired of Philip, that they might be admitted to see him. Philip first consults with Andrew about their Request: and then Andrew and Philip went and told Jefus.

John xii. 22.

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Thirdly, About three Days after this, as Jefus and his Disciples came out of the Temple, one of them observ'd to him, how magnificent the Buildings of it were. Jefus told them, the time was coming, when not so much as one Stone of it should be left upon another. The Disciples were inquisitive to know the time when this Calamity should befall their Nation: And therefore when their Master was retired to the Mount of Olives, several of them asked him, When this should come to pass, and what should be the Prognosticks of it. And we read that St. Andrew was one of the Querifts, Mark xiii. 3.

Thele

These are the most particular Passages which the Gospel affords us of St. Andrew. After our Lord's Ascension, 'tis generally affirm'd by the Ancients, that the Apostles agreed among them. felves (perhaps by Lot, as fome fay, but doubtless with the Direction of the Holy Ghoft) what Parts of the World they would feverally take to preach in. In this Division St. Andrew had Scythia and the adjacent Countries allotted him for his Province. Origen fays, that St. Andrew preached in Sebastiopolis, a great City upon the River Phasis in Colchis. According to Theodores, he preached the Gospel in Greece; Gregory Nazianzen finds him at Epirus; and St. Ferom, in Achaia. Philastrius adds, that at Sinope in Pontus they hold, by an ancient Tradition, that they receiv'd the Gospel from the Apostles Peter and Andrew; and pretend to have his Image, and the Pulpit he preached in. The modern Greeks attribute to him the founding of the Church of Constantinople, then called Byzantium. Baronius is unwilling to allow this, being desirous to engross the Honour of it to St. Peter : But it is expresly afferted, both by Nicephorus Califfus, and the other Nicephorus Patriarch of Constantinople, who may be prefumed to know more of his Predecessors in that See, than The Muscovites pretend, that St. Andrew preached in divers Parts of their Country; but they have no better Monuments of this, than they have of St. Polyxenus, who, they say, came out of Spain into Achaia, to be instructed of St. Andrew. See some Account of him in the following Authors: Eufeb. Eccl. Hift. lib. 3. c. 1. Sophranius apud Hieron. lib. 1. Grigen. in Gen. lib. 3, Niceph. Eccl. Hist. l. 2. c. 39. l. 5. c. 6. Nicephorus C. P. in Chrongr. à Scaligero edit. p. 309. Menaon Gracurum ijuep. N. To Noeusp. Jub litera T. Out

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Out of this last Dr. Cave gives a more particular Account of St. Andrew's Travels, (though he fays he knows not whence the Author had his Intelligence That he first came to Aminfus, a City in Cappadocia unless it be mistaken for Amifus, a City on the Coast of the Euxine See, about a hundred Miles distance from Sinope, towards Trapezus, afterwards an Archbishop's See: That here was a Jews Synagogne, wherein he preached, and converted many; Hence he went to Trapezas, a Town upon the same Coast; and thence through several Towns to Nice, where he flaid two Years: Thence to Nicomedia, and fo to Chalcedon; whence failing through the Propontis, he came by the Euxine Sea to Heraclea, and from thence to Amastris. He next came to Simope, a Town situate upon the Enxine Sea, famous for the Birth and Burial of the great King Mitbridates, Here, as the Author reports from the Antients, he met with his Brother Peter, and staid with him a considerable time. As a Monument of this he tells us, that Chairs of white Stone, whence they taught the People, were commonly shew'd in his time. That the People of Sinope, who were then Jews, took occasion to assault him with Clubs, Stones, &c. till they left him for dead, and cast him out of the City: But that he miraculously recovering. return'd into it again, and brought many to a better Mind. Departing thence, after several Travels among the Abasgi, Zecchi, and Bosphurani, revisiting several places he had preached at before. coming to Byzantium, as was abovefaid, and being expulsed thence by the Governor, he fled to Argyrapolis, a place not far off the last, where he continued two Years. That afterwards he travell'd over several Parts of Thrace Macedonia, Thessaly, and Achaia; Nazianzen adds Epirus; till after

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after much Labour in preaching and working of Miracles, he at last seal'd his Doctrine with the Blood of Martyrdom at Patræ in Achaia. The occasion and manner of his Suffering is related by Surius, ad diem 30 Novemb. p. 653. which Account, said there to be written by the Presbyters and Deacons of Achaia, though Dr. Cave will not maintain to be genuine, yet he observes 'tis mention'd by Philastrius, who flourished A. D. 380, and was doubtless writ long before his time, 'Tis

briefly thus.

That St. Andrew having converted several at Patræ, and attempting as much upon Ageas, the Proconful of Achaia, met with much Outrage from this great Officer, who at last deliver'd him up to be scourged and crucified, Novemb. 30. And that his Death might be more lingering, he was fasten'd to the Cross, not with Nails, but with Cords. That as he was led to Execution, he thew'd a cheerful and composed Mind, and that being come within fight of the Cross, he faluted it with this Address: "That he had long expected and defired that happy Hour; that the Cross had been consecrated by bearing the Body of Christ; that he came joyful and triumphing to it, that it might receive him as a Disciple and Follow-4 er of him who once hung upon it, and be the Means to carry him fafe to his Master, having been the Instrument upon which his Master did redeem him.' Having pray'd, and exhorted the Converts to Constancy and Perseverance in their Religion, he was fastened to the Cross, whereon he hung two Days, preaching to the People all that time: And when great Importunities were nsed with the Proconsul to spare his Life, he earneftly begged of our Lord, that he might at that time

## The LIFE of St. ANDREW. 125

time glorify him with his Death, and so quick-

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The form of his Cross is said to have been something peculiar, being in the Figure of the Letter K, and stiled a Cross decustate, composed of two pieces of Timber, crossing each other in the middle. His Body being taken down was embalmed, and honourably interred by Maximilla, a Ladvin great Quality and Phase. Afterwards it was removed to Constanting the Constantine the Great A. D. 357, according to Ant. Pagi, and buried in the great Church, which he had built to the Honour of the Apostles. A Church was built at Passe, and dedicated to him, samous in the Reign of the Emperor Justinian, now turn'd into a Turkish Molque. Certain Acts, and a Gospel are attributed to him, but spurious, and always rejected by the Church.

Almighty God who didd give fach Grace to the Holy Apostle St. Andrew, thou he readily obey I the Calling of the Son Jesus Christ, and follow'd him without delay; Grant unto me and all Christians, that we being called by the Holy Word, may surthwith give up our selves obediently to fulfil the Holy Commandments, through the same Jesus Christ our Lord. Amen.



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# The Life of St. JAMES the Great.

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THE Epithet of Great was given to this Apostle, to distinguish him from the other of the same Name and Order, who for the like reason was called the Less; and its generally supposed that these Appellations were given them with respect to their Age, the first being the Elder of the two. Fames the Great was by Country a Galilean, born probably

probably either at Capernaum or Bethfaida, Neighbour to Simon Peter, and Partner with him in the Trade of Fishing. He was the Son of Zebdai or Zebedee, who follow'd the same Calling. Origen concludes they were a richer Family than Andrew and Peter, because mention is made of their hired Servants; but fince they were not less. laborious, and mended their Nets with their own Hands, it should seem there was but little difference in their Circumstances. Whether our Apostle had any knowledge of Letters, is uncertain. Dr. Cave conjectures he might be the same whom the Jews in their Tolmud flyle Rabbi James, or Jacob, the Son of Zebedee: Others are perswaded that he had never Rudied Books, but was wholly iliterate.

His Mother's Name was Salome, whom the Gospel somerimes calls Mary, and reckons amongh those religious Women who usually attended our Lord, and supplied him with Necessaries; and at the time of his Passion, follow'd him with Tears and Lamentations; and when he was taken down, embalm'd his dead Body with costly Spices and Ointments, according to the Jewish Fashion, before it was laid in the Tomb. Indeed the is, according to the Mode and Custom of the Jews, fixled the Sister of Mary, the Mother of our Lord; not her own Sister in a strict Sense (the Bleffed Virgin being in all likelihood an only Daughter) but Cousin-german, the Jews being wont to call such near Relations, Brothers and Sisters. In this respect James had the Honour of a near Relation to our Lord himself. Brother he was to St. John the Apostle and Evangelist, and much older than he, being supposed to be twelve Years old at the Nativity of our Lord, whereas John was not born till the eighth Year of

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of Christ, being but Twenty five when called to

the Apostleship.

He became a constant Disciple of Christ at the same time with his Partners Andrew and Simon, and his Brother John; and upon the same occafion, viz. the prodigious Shoal of Fishes which Christ with a Word drove into their Net, after they had toil'd all Night, the properest time for that Business, and taken nothing. Overcome with this aftonishing Manifestation of Christ's Divine Power, he easily quitted his Share in the Ship and Fishing Trade, to his Father Zebedee and the Servants, and follow'd him, who promifed to make him a Fisher of Men. Nor is it improbable but that Zebedee himself approved of his Son's change of Life, especially since we find his Wife Salome so heartily devoted to the Service of our Lord. Not long after this, he was advanced from the station of an ordinary Disciple, to the Apostolical Office; and not only fo, but honour'd with some peculiar Acts of Favour beyond most of the Apostles, being one of those three whom our Lord usually made choice of, to admit to the more intimate Transactions of his Life, from which the other nine were excluded. Of this we have the following Inflances.

1. When Jairus the Ruler of the Synagogue had prevail'd with our Lord to come to his House, and cure his little Daughter, who then lay at the point of Death, and was actually dead before he came to her, Mark v. 22. Jesus suffer'd none else to follow him thither, and see his miraculous Power in restoring the Damsel to Life, save Peter, and the two Brothers, James and John.

2. At that glorious Transfiguration of our Lord upon Mount Tubor, mention'd Mat. xvii. Markix. Luke ix. where his Face did shine as the Sun, and

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his Raiment was white as the Light; where Mofes and Elias appear'd in their heavenly Lustre, discoursing with him concerning his approaching Sufferings; and a Voice was heard iffuing from an exceeding bright Appearance, faying, This is my beloved Son, in whom I am well pleased; Hear ye bim: None but these three, Peter, James and John, were admitted to this Foretalte of celestiat Glory of the control and his representation of the said

3. These three were again selected out of the rest, to be Spectators of a very different Scene, mean the bitter Agonies which their Master underwent in the Garden at Gethsemane, the Night before his Crucifixion; to be as it were his Affiltants and Comforters in the Horrors of the Night, and

Conflicts of his troubled Soul.

4. After the Resurrection, express Notice is taken, John xxi. 2. that our Lord thew'd himfelf to the Sons of Zebedee; and St. Paul fays, He was seen of James, then of all the Apostles, I Corrv. 7.0000 ton the year, le seste

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Now though after Christ's Ascention, Peter, James and John, assumed no Preheminence over their Fellows in Matters of Church Government, as Clement of Alexandria well observes; yet it is evident from the foregoing Instances, that our Lord did on many Occasions admit them to a more intimate Converse, than he did the rest. What were the Grounds of this Preference, we are not expresly told by any of the Evangelists: But I think we may collect from their general Characters, that it was their peculiar Zeal and Activity which recommended them. Of St. Peter's we have spoke already in his Life. That of the Sons of Zebedee is intimated by that new Name which their Master gave them, Markin. 17. calling them Boanerges, that is, Sons of Thunder.

Of which Warmth they gave several Specimens. John forbids a Man to cast out Devils; though he did it in Christ's Name, because he join'd not bimself to their Company, Mark ix. 38. Luke ix. 49. James and John together are for reviving the Spirit and Power of Elias, and calling down Fire from Heaven upon a certain Village of the Samaritans, when they refused to receive Christ, and give him Entertainment in his Journey to Ferusa. lem: Though they did not refuse him out of any particular Exception to his Person, but out of that general Distance which these two People kept one from another, by reason of their difference in Religion: The Fews (as 'tis faid in John iv.9.) baving no Dealings with the Samaritans; and taking Mount Gerizim, not Ferusalem, to be the properest place for God's Worship. Indeed their Zeal in this cafe was too fierce and fanguinary, and therefore severely checkt by their Master, who turn'd upon them, and told them, they knew not what manner of Spirit they were of, they did not understand the true Defign of his Religion, and coming into the World, which was not to destroy Mens Lives, but to fave them, Luke ix. 55. However, it was heartily intended for their Master's Honour; it was eafily fet right, and would be of admirable use, when guided by a sufficient Light of Divine Knowledge.

In this same Journey to Jerusalem, their active Spirit hurries them into another Mistake. Imagining that our Lord, by virtue of his irresistible and all-commanding Power, was going to erect a temporal Dominion and Monarchy, they put their Mother upon solliciting for their Advancement to the most honourable Stations in it. She presuming, it may be, upon her Relation to Christ, and knowing he had promised his Twelve Apostles,

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that when he was come into his Kingdom, they should fit on twelve Thrones, judging the twelve Tribes of Ifrael; and that he had already taken her two Sons into special Favour; after a low Reverence, and leave obtain'd to propose her Request, the befeeches him to grant, that her two Sons might fit, the one on his right Hand, and the other on his left, in his Kingdom. Jesus, knowing well that the Sons spake by the Mother's Mouth, directed his Answer to them, telling them, they knew not what they asked, the Preferments in his Kingdom being not of a secular, but spiritual Nature, and attainable, not by the most forward and ambitious, but by the most laborious and suffering Persons. Are ye able, fays he, to drink of that bitter Cup which I shall drink of, and to be baptized wish that bloody Baptism which I must be baptized withal? Matt. xx. 22. They too peremptorily affirm'd, that they were able to do and fuffer all this. 'Tis plain, Christ had an Eye to the Circumstances of his own Passion; at which time these over-confident Zealots fail'd in their Courage, and deserted him as well as the rest. However our Lord, out of his infinite Goodness, treats them with Candor, and tells them, they should indeed have their Portion of Sufferings as well as he, (and accordingly we find St. James was martyr'd, and St. John underwent many Tryals and Hardships) but for the Honours and Dignities of his Kingdom, he would not make any Disposal of them, otherwise than in conjunction with the good Pleasure of his heavenly Father.

This Request of the two Sons of Zebedee offended the rest of the Apostles, whose Minds, tis likely, were not thoroughly purged from such ambitious Defires. But their Master moderates betwixt them, shewing them the Nature of the

Evangelical

Evangelical State; that it was not here, as in secular Kingdoms, where the great Ones exercise their Authority upon the less; but that in his Kingdom Humility was the surest way to Honour, and Condescension to the lowest Services for the Good of Mens Souls, the best Qualification for the chief Places; and that this was no more than what he recommended by his own Example, who came not to be minister'd unto, to be serv'd with any Pomp and Grandeur; but to serve others, even to the laying down of his Life for the Redemption of Mankind. With this Discourse he settled their Minds, and put an end to their Contentions.

How James the Great was employ'd, either by our Lord's Command, or by the Agreement of the Apostles, after Christ's Ascension, is not certain from any authentick History. The Additions to St. Jerom's Catalogue of famous Men, informus, that he preached to the dispersed Jews; which furely he means of that Dispersion which was

made upon the Death of St. Stephen.

The Spanish Writers contend, that he preached in their Nation, where he planted a Church, and then return'd to Jerusalem. But of this there is no mention in any ancient Writers, earlier than the middle Ages of the Church, when 'tis mention'd by Isidore, the Breviary of Toledo, and the Arabick Books of Anastasius Patriarch of Ansioch; concerning the Passions of the Martyrs; and some others after them. Nay Baronius himself, though endeavouring to render the Account as smooth and plaufible as he could, and to remove what Objections lay against it, yet after all confesses, he did it only to shew that the thing was not impossible, nor to be accounted such an extravagant Fable as some Men make it. St. Leofts grant

### The LIFE of St. JAMES the Great. 133

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St. Fames fuffer'd Martyrdom at Ferufalem, A. D. 49. in the Fourth Year of the Emperor Class dius, according to Bishop Pearson's Chronology, Annal, Paulin. Pag. 5. about the time of the Pagfover, as some think. The occasion of his Death was this. Herod Agrippa, Son of Aristobulus, and Grandson of Herod the Great, being lately made King of Judaa, resolved at his first Entrance on his Government, to ingratiate himself with the Jews. To this end he became, not only an accurate Observer of the Mosaick Law, but a vehement Persecutor of the Christians, because of the mortal Hatred which the Fews bare to them. And understanding that St. James was an active, stirring Man amongst them, and by his holy Life, and perswafive Discourses gain'd many to the Profession of Christianity, he caused him to be apprehended, threw him into Prison, and in a short time pass'd Sentence of Death upon him.

Clement of Alexandria Hypotyp. Lib. 7. and after him Eusebius Eccles. Hist. Lib. 2. Cap. 9. relate a notable Passage concerning the Officer, or rather his Accuser, who had him before the Judges; that observing the great Courage and Constancy of Mind wherewith St. James underwent his Tryal, he was so affected with it, that he repented of what he had done, cast himself at the Apostle's Feet, besought him to pardon him for what was past, and now to own him for a Christian. The Holy Man, after a short Surprize at the Suddenness of the Thing, raised him up, embraced and kissed him, saying, Peace my Son, Peace be to thee; and so both of them were led

away and beheaded together.

Thus fell St. James the Great, a main Support of the infant Church of Christ, and the first of the Apostles that suffer'd Death for it. As to his private

### 134 The Life of St. JAMEs the Great:

private Life, Epiphanias tellifies, that he always lived a Batchelor, in much Temperance and Mordiffication, neither eating Flesh nor Fish; that he wore only one Coat and a linnen Gloak and that he was holy and exemplary in all manner of Conversation. His Body was intered at 74rufalens; and (if we may believe fome Spanifo Writers) removed afterwards to Irin Flavia, and thence to Compostella in Spain: Though Ifanc Voffins will have thefe two to be one and the fame Place, which, after the Story of St. Fames his Translation had gotten some footing, began to be called, ad Jacoban Apostolum, thence in after Times Giacomo Poftolo, which was at last jumbled into Compostella; where it is held at this Day in great Veneration, and incredible Miracles are reported to be done by it; but it must be remembred, that the Account of its Translation thither hath no good Foundation in any approved Hifory.

Grant, O merciful God, that as thy Holy spossile Se. James, leaving his Father and all that he had without Delay, was obedient unto the calling of thy Son Jesus Christ, and follow'd him; so I forsaking all worldly and carnal Affections, may be evermore ready to follow thy Holy Commandments, through Jesus Christ our Lord. Amen.



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# The LIFE of St. JOHN.

ST. John was younger Brother to James the Great, by both Parents, Partner with his Brother in the Fishing Trade, and much the youngest of all the Apostles, being under thirty Years of Age, possibly not above five or fix and twenty, when he was first called to that Dignity. And his great Age seems to prove as much; for dying about

hundred Years old, in the third Year of the Emperor Trajan, he must have lived about seventy Years after our Saviour's Passion. But he was equal in Piety and Wisdom to those who exceeded him in Years. His Youth was adorn'd with such a pure and blameless Life, as is not usually acquired without long Discipline and Exercise in Virtue. Several have concluded that he was that Disciple of John the Baptist, who were with St. Andrew to Jesus, not only from the particular Account which he gives of that Transaction, but because he concern the Name, as he does commonly in relating Matters wherein he himself was concern'd, while he mention ethers with

great Exactness.

There is not much faid concerning him in facred Writ, more than what is reported of him in conjunction with his Brother James; being converted with him by the same miraculous Draught of Fishes, present with him at the raising of Fairus his Daughter, at the Transfiguration in the Mount, at the Agony in the Garden, and at Christ's Appearance after his Resurrection: Sharing with him in the Name of Boanerges, for his zealous regard to his Mafter's Honour, discover'd in several Instances; in forbidding a Man to cast out Devils in Christ's Name, who did not profess himself Christ's Disciple; in offering to punish the Samaritanes with Fire from Heaven, for refufing to give Entertainment to the Son of God; but more especially in revealing the sublime Mysteries of our Lord's Eternal Godhead, beyond what was done by the Pen of any other Evangelift or facred Writer,

Yet there are some things peculiar to St. John. He is called the Disciple whom Jesus loved, John xx. 2, &c. He lean'd on Christ's Bosom, that

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is, fat next him at the Passover, and other times of eating. St. Austin thinks, that our Lord held him in special Esteem and Favour, that he might give the greater Authority to those wonderful Revelations which by him he would make of himfelf to the World. But there were doubtless in this Apostle certain personal Endowments wherein he excell'd his Fellows, and most resembled his great Master; particularly in the Divine Affection of Love and constant Adherence to him. Indeed upon our Lord's first apprehension he fled after the other Apostles, it being no improbable Conjecture of the Ancients, that he was that young Man, Mark xiv. 51. with a Linnen Cloth cast about his naked Body; by the looseness of which he disengaged himself from the Officers, when they laid hold of him, leaving it in their Hands, and flying away naked. This Dr. Cave supposes to be that Garment which he had cast about him at Supper, (for they had peculiar Veltments for that purpole) and being extreamly affected with the Treason of Judas, and his Lord's inevitable Sufferings, hastily follow'd him without changing his Dress, it being then Night, and so less notice to be taken of Habits. But this Interruption of his Duty (if I may so call it) was very fhort; we presently find him return'd to his Care of his Master, whom he courageously follow'd into the High-Priest's Hall, attended there all the time of the Tryal, and at last waited on him (and for any thing we know, was the only Apostle that did so) at his Crucifixion, owning him as well as being own'd by him, in the midst of Arms and Guards, and in the thickest Crowds of his most inveterate Enemies. Here it was that our Lord declared the fingular Assurance he had of this Disciple's Love and Affection, by recommending

commending with his dying Words, his Mother, the Bleffed Virgin, to his Care. When he saw his Mother, and the Disciple standing by whom he loved, he said unto his Mother, Woman, he hold thy Son, John xix. 26. intimating that he should be instead of a Son to her, to love and honour her, to provide for and take care of her. Then saith he to the Disciple, Behold thy Mother. And from that Hour that Disciple took her unto his own Home, v. 27. treating her with all the dutiful Regard of a pious and affectionate Son: Whence we may conclude, that Joseph her Husband was now dead.

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St. John, full of Sorrow and inexpressible Grief for his Master, left not the Cross till he saw how the Corps was disposed of. And from him it is that we learn, that according to the Law of the Paschal Lamb, Exud. xii. 46. not a Bone of it was broken, whenas the two Griminals, who hung on each side, had their Legs broken according to the Custom in such cases. But that another Scripture in Zach. xii. ro. might be sulfilled, one of the Soldiers pierced our Lord's Side with a Spear, and forthwith there gashed out Blood and Water. And he that saw it (i.e. St. John) bare record; which is Proof enough that he was by all the time.

Upon the News of our Lord's Return from the Dead, this is the Disciple which did out-run Peter to the Sepulcher (being much younger than he) to fatisfy himself of the Truth of that Report, John xx. 4. And some Days after this, when Christ appear'd to them at the Sea of Tiberias, as they were Fishing, St. John was the first who discover'd him, and told Peter that it was the Lord: Whereupon they all hasten'd at his Command, and came and dined with him on the Shoar. When Dinner was ended, and our Lord had given

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given Peter a repeated Charge to feed his Sheep. and fignified to him by what Death he should glorify God, Peter asks what should become of John. Jefus gave fuch an Answer, as made some think that John should not dye; but remain in the Body till Christ's coming to Judgment. Some of the Fathers, as Hilary, Damascene, &c. were of the same Opinion: But the Apostle himself tells us, that was by no means the necessary Sense of the Words. They have been interpreted by others to hint at his coming virtually and by his Divine Power, to the Judgment of the Jews in the Defiruction of Ferusalem. But this is certain, that they were intended to check Peter for his too great Curiofity, and meddling with that which did not concern him. And thus much for the eminent Instances of Duty and Affection which St. John express'd to our Lord while personally apon Earth. alligh na mon a sata

In the Acts of the Apostles, ch. iii. we find him jointly concern'd with St. Peter in healing the lame Man, who lay at the beautiful Gate of the Temple to ask Alms: For which they were both put in Prison by the Sanhedrim; but released the next Day with a strict Prohibition, not to preach any more in the Name of Jesus: Which they not at all observing, were convened a second time before the said Court, and had been put to Death, had not Gamaliel, a learned Doctor of the Law, by his prudent Advice prevented it; whereupon they were only scourged, and then discharged, with a fresh Injunction, not to offend any more

by preaching in this manner.

With Peter he was likewise join'd in Commitsion by the Church at Jerusalem, to go down to Samaria, and confirm the Persons whom Philip the Deacon had converted and baptized there, by their

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their Apostolick Authority, and laying on of Hands. Which done, they returned again to Ferufalem. But how long St. John stay'd here, is not certain. St. Paul going up thither three Years after his Conversion, faw only Peter and James the Less, Gal. i. 18. John was gone, but whither is no where discover'd to us either in Holy Scripture or any other Writers. However when he went thither sgain in the fourteenth year after his Conversion, he tells us, that among other Apostles, John gave him the right Hand of Fellowship, Gal. ii. 9. that is, own'd him as a true Minister of Jesus Christ, and ap. proved of his Mission to the Gentiles. This was the time when the Apostles and Brethren met in Council at Jerusalem, to confider how far Christians should be subject to the Mosaick Rites and Ceremonies, Adr XV. A. D. 49. Claudii Imp. 9. It appears from an Epistle of Polycrates Bilhop of Ephesus, mention'd in Euseb. Hist. Lib. v. cap. 24. that St. John firially observ'd the fewif Law in keeping of Easter; for Polycrates pleads the Authority of his Example for celebrating it on the fourteenth Day of the Moon. It is likewise concluded that he was at Jerusalem again, prefently after the Death of James the Left Bishop of it (which Ant. Pagi makes to happen A. D. 60.) because Eusebins Hist. Lib. 3. cap. 11. tells us, that fuch of the Apostles and Disciples as were then alive, came together there to ordain a new Bishop in the room of the deceased; and chose Simeon the Son of Cleapas for that See.

The same Eusebius affirms, Hist. Lib. 3. c. 1. that in the Division of Provinces which the Aposites made amongst themselves, for the exercise of their Ministry, Asia fell to John's Share; and that he resided a long time at Ephesus. Some think

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think that he carried the Bleffed Virgin along with him, and that she died here. But Combefis and others shew, that this is a Mistake founded noon a wrong Construction of a Passage in a Synodical Epistle of the Council of Ephesus. The Greeks in their Calendar, at the 26th of September, fay, St. John attended upon the Blessed Virgin 'till her decease, which is thought to be fifteen Years after our Lord's Ascension (some make it much longer) and that then he went into his Province of Afia. See Nicephorus Eccl. Hift. Lib. ii. c. 42. In this part of the World he founded many eminent Churches at Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laudicea, and other Places. And confidering his long Life and active Spirit, we may well allow the Affertion of some Authors, that he preached in other Parts of the East: his first Epistle was anciently inscribed to the Parthians; and the Missionaries of the Church of Rome affure us, that the Bafforæ, a People of India, constantly affirm from the Tradition of their Ancestors, that St. John planted the Christian Faith there.

St. Ferom de viris illustribus c. 9. says that St. John founded and govern'd all the Churches of Afia; and Tertullian in Marcion. lib. iv. c. f. that he placed Bishops in all that Country; which cannot be litterally true, fince Peter and Paul founded several Churches in those Parts, and without doubt settled Bishops in many of them, as at Ephefus. Yet thus far it may hold good, that John did really found most of the Asian Churches, and fettled or confirmed the rest; and perhaps in the Course of his long Life, had put Bishops into all of them; for while the Apostles lived, they supply'd the Churches with Bishops of their own appointing.

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Apollonius,

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Apollonius, an Ecclefiastical Writer of the Third Century affirms, That St. John raised a Man at Ephefus from the dead, Eufeb. lib. 3. c. 18. Epiphanius fays, the Apostle was carried into Asia by the special Conduct of the Holy Spirit, to oppale the Herefies of Ebion and Cerintbus, who taught that Jesus Christ was a meer Man, the Son of Joseph. On this Occasion I shall relate a Pasfage out of Irenaus, 1. 3. c. 3. who fays he had it from Polycarp the Disciple of St. John, to shew how much he was for shunning all Society and Communion with Hereticks: That the Holy Apostle going one Day with some of his Friends to a Bath at Epbelus, he enquired of the Servant that waited there, who was within; and understanding Cerinthus was there (Epiphanius says it was Ebion, and possibly they might both be there) he started back, and said to his Company, Let us, my Brethren, make hafte and be gone, left the Bath wherein there is such a Heretickus Cerinthus, that great Enemy of the Truth, should fall upon our Heads.

After many Years spent in his Ministry, he was at length accused to the Emperor Demitian (who persecuted the Christians towards the End of his Reign, A. D. 90) not only as a Dissurber of the Government, but a Promoter of Atheism, the usual Calumny fastened upon the primitive Christians, because they preach'd against those I dols which the Gentiles reputed Gods. By Domitian's Command the Proconsul of Asia sent him bound to Rome, where the barbarous Tyrant caused him to be cast into a Culdron of boiling Oil, or rather Oil set on Fire. See Tertull. de Prascript. Haret. c. 36 But he who deliver'd the three Children unhurt, out of Nebuchadnez-zar's siery Furnace, preserv'd the Hoty Apostle, that

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that the burning Oil had no Power over him; this was that Cup his Master foretold he should drink of, and that Baptism he should be baptized with, Matt. xx. 23. though such was his singular Love to him, that he carry'd him through it without any bodily Harm. And hence the Ancients give him the Honour of Martyrdom. For though the Punishment had not its Effect, yet he yielded up his Body to that, which, humanly speaking, must needs have been his Death.

The merdiless Persecutor, nothing mollified by so evident a Token of Divine Love, immediately banish'd the Apostle into Patmos, a disconsolate fland in the Archipelago, there to be employ'd in digging in the Mines, according to Victorinus, the usual Labour of Persons banish'd thither for any Crime. Here it was that he wrote his Apocalypse or Book of Revelations, wherein, by frequent Visions and Prophetick Representations, he had a Scheme and Prospect of the State of Christianity, in all the future Ages and Periods of it. This certainly was not the least Instance of our Lord's special Favour to this Apostle; and ir was vouchfafed him at a very featonable time, that he who was now cut off, in a great measure, from the Society of Men, should be entertain'd with the more immediate Converse of Heaven.

This Work is addressed to the Seven Churches of Asia before-mentioned; and there are many clear and useful Passages in it, fit for Christians of all Ranks and Capacities. Other things there are, which are more mysterious and hard to be understood; which caused some of the Ancients to hesitate, whether it should be admitted into the Canon of Holy Scripture. Dianysius of Alexandria hath a judicious Discourse upon this Subject, in Ensel. Hist. lib. vii. c. 25. and before his

time,

time, Juftin Martyr, Irenaus and Origen, ascribed

it to our Apostle.

There being mention made in this Book, ch. ii. w. Is. of the Sect of the Nicolaitans, whose Do-Grine our Lord is there faid with an Emphasis to bate, it may be proper in this place to give some account of them from Clemens Alexandrinus, who makes it probable that Nicolas, from whom these Hereticks derive themselves, was one of those seven Deacons, Acts vi. That he having a beautiful Wife, and being reproved by the Apostles for being jealous of her, to shew how far he was from that, he brought her forth, and gave any Person leave to marry her, affirming it was suitable to that Saying, We ought to abuse the Flesh; which Sentence was by some ascribed to our Saviour, by others to the Apostle Matthias, who had some such Saying; intended, no doubt, of Mortification in general. But the Nicolaitans perverting it to the worst Sense imaginable, they let loofe the Reins, and gave themselves over to the greatest Impurities, making lewd carnal Pleasures the ultimate End of Man. Yet Clement says, that Nicolas himself was a sober and temperate Man, never transgreffing the Laws of Marriage; that he had one Son and several Daughters, who all lived in perpetual Virginity. This Herefie was suppress'd in a short time by the great Care and Pains of our Apostle.

St. John had not been two Years in Patmos before Domitian was slain, and was succeeded in the Empire by Cocceius Nerva, a prudent Man, of quite another sort of Genius. He rescinded the odious Acts of Domitian, and by a publick Edict recall'd those from Banishment, whom the Fury of his Predecessor had driven into that State. Hereupon St. John return'd from Patmos to his

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former Residence at Ephesus; where Timothy the Bishop of that place having lately been martyr'd by the People, for perswading them against their Idolatrous Feasts and Sports, the Bishops of the Province desired the Apostle to take upon him the Care of that Church. He accepted it, and govern'd it till the Reign of Trajan. Though he was now Ninety Years Old, he went many Journeys into the neighbouring Provinces, to ordain Bishops and confirm the Churches. One of the last Bishops he made was Polycarp Bishop of Smyr-

na, who had been his Scholar.

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One time as he was visiting a Church not far from Ephefus, after he had made a most comfortable Discourse to the Clergy and People, obferving a young Man in the Company, of a fair Statute, and very promising Aspect, he presented him to the Perfon whom he had ordain'd Bishop. of that Church, faying, In the presence of Christ. and before this Congregation, I earnestly recommend this young Man to your fatherly Care. The Billion took this Trust upon him, and promised to discharge it with all Fidelity. St. John having repeated his Injunction to him, and conjur'd him to be careful, return'd to Ephefus. The young Man was lodged in the Bishop's House, instructed in Religion, and kept to good Rules, and at last baptized and confirm'd by him. And now, as if he had been in a State of perfect Security, being confign'd to Christ by the Seal of Baptism, his Tutor began to flacken the Reins of Discipline. and be less warchful over him. This Negligence was quickly discover'd by a company of idle dissolute Wretches, addicted to all manner of Vices, who allured the Youth into their Society. And first they ply'd him with Treats and luxurious Entertainments: Next they engaged him to make

make one with them in Thievilh Adventures and Robberies by Night; and so by degrees they led him on from one step of Villany to another, and inured him to Wickedness, till like a high mettled Horse, with the Bit between his Teeth, and fearless of Precipices, he cast away all Hopes of Heaven, scorn'd to be outdone in Sin, thought it great Bravery to defy the Laws, and shew least Dread of the heaviest Punishment. Wherefore forming his Company into a Troop of Robbers. he became their Captain, and exceeded them all in Violence, Murders, and the blackest Crimes. Some time afterwards an occasion happen'd which made it necessary for St. John to revisit this Church. When he had finished the Business he came about, he faid, addressing himself to the Bishop, Come, Sir, give up your Charge which Christ and I entrusted you with in the face of the Congregation. At first the Bishop was surprized, as thinking he was going to be charged with Money which he had never receiv'd. And while he feem'd not to understand what was said, I demand (faid the Apostle) an account of the Soul of my Brother, the young Man whom I committed to your Care. The poor old Man could not look him in the Face, but butfling out into Tears and Lamentations, replied, He is dead. Pray what did be dye of? said St. John. He is dead to God, said the other: for be bath taken to very ill Courfes, and turn'd Robber. And now instead of frequenting the Church of Christ, he hath his Resorts in the Mountains with Men of the like wicked Principles. The Apostle hearing this, tore his Hair and rent his Cloaths, crying out with a lamentable Groan, Ob, what a Guardian have I provided to watch over my Brother's Soul! Presently he call'd for a Horse and a Guide, and rid away from the Church just

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just as he was, till he came to a place where the Robbers had set their Watch, who seized him and made him their Prisoner. He nothing concern'd, nor offering to fly : I muft fee your Capsain, said he, I came for this purpose. The Captain, well arm'd, was waiting for them at fome distance, expecting they had taken some Prize. But perceiving, upon a nearer approach, that it was St. John, in great Confusion he made off. The Holy Apostle, forgetting his Age and Weak+ nefs, speeded after him, crying, 'Child, why do you run from your Father, a defenceless old Man? Spare me this Pains of following you. good Child; and don't be afraid; Your Salvation is not irrecoverable. I will make up the Breach betwirt Christ and you. Though I were to dye for you, as Christ did for us, may to give my very Soul in exchange for yours, I could freely do it. Stay, and be convinced that Christ hath fent me. At these Words the young Man flood fill, with his Eyes fixt upon the Ground: Then throwing away his Arms, he fell a trembling, and burft out into Tears. And when the aged Apostle came up to him, he embraced him. and implored Forgiveness with fuch Lamentation and Weeping, that he seemed to be baptized again, and to wash away his Sins with his own Tears. Then the Apostle with repeated Vows affored him, that he had obtain'd Pardon for him at Christ's Hands, and, kneeling before him, with wonderful Condescension kissed his right Hand (which he had hitherto hid) as now made clean by Repentance, and fo brought him back again to the Church. From thenceforth he enter'd with him into fuch a course of fervent Prayers and long Falling, and rais'd his dejected Soul with fuch heavenly Discourses, that he perfectly restored him

Example of fincere Repentance, and a notable Proof how one that is dead in Sins and Trespesses, may be regenerate and born again to a new State of Holiness and Virtue. This History is related by Clemens Alexandrinus, in his Treatise concerning the Salvation of a rich Man, and from him quoted by Eusebins Hist. lib. 3. cap. 23.

It was here at Ephelus, after his Return from his Exile in Patmos, that St. John wrote his Epistles and his Gospel, when he was above Ninety Years Old. His first Epistle is general, calculated for all Times and Places as well as Persons; containing most excellent Rules for the Conduct of the Christian Life, with a particular regard to Charity, the principal Vein that runs through all his Writings, and was the last Duty he inculcated on his Hearers. For when Age and Infirmity had disabled him from Preaching, he used to be led to the Church at Ephesus, and would only Tay these Words to the People, Little Children, love one another. His Auditors asking him why he always spoke the same thing, he answer'd. Because it was the Command of our Lord; and if they did nothing else, this alone was enough. His general Epistle was ever own'd to be genuine. The other two, directed to particular Persons, have been question'd by some; as Origen, Dionyfins of Alexandria, Ensebins, and others, observe they were in their Times. But about the end of the fourth Century; they were unanimously receiv'd by the Church as the Writings of this Apostle: And indeed the Doctrine, Phrase, and Defign of them, apparently point out him for their Author.

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Many believe his Gospel was the last of his Writings, as well as of all the Holy Scriptures.

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It was composed at the Request of the Afran Bishops, and Christians of the neighbouring Provinces, who befought him to give this Testimony of his dear Lord Jefus Christ to them and the whole World. He did not set about it however, till they had all made their Address to God by Prayer and Falling, for his special Blessing upon the Undertaking. Two Causes more especially moved him to engage in this Work: The one, that he might obviate the early Herefies of those Times. particularly of Ebion and Cerinthus, who began to deny the Divinity of Christ, or that he had any Existence before his Incarnation; which is the reason why this Gospel is so express and copious upon this Subject. The other was, that he might fupply those Passages of the Evangelical History. which the rest of the facred Writers had omitted: principally infilling upon the Acts of Christ from the first commencing of his History, to the Death of John the Baptist. The Subject he treats, is sublime and mysterious; upon which account he is generally by the Ancients resembled to an Eagle foaring aloft, and peculiarly honour'd with the Title of the Divine, as due to him in a very eminent manner.

Enfebius imputes it to his great Humility, that he fet not his Name to any of his Writings. Disciplins of Alexandria fays, his Gospel is written according to the strictest Rules of the Greek Tongue, with Elegance of Words, Reasoning, and Construction; having nothing in it barbarous or improper, shat or vulgar, though written with great Simplicity and Plainness. Jerom says of his Epistles, they are both long and short: Short in Words, long in Sense and Mysteries; which are so many and great that there are sew Persons but what are dazled with the Contemplation of them.

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In short, the very Gentile Philosophers have applauded him, and cited the beginning of his Gospel as an admirable Piece of Philosophy, equal, by their own Confession, to their Master Place's most

Divine Notions.

This Holy Apostle lived till the time of the Emperor Trajan, about the beginning of whose Reign he departed this Life, very aged, about the Ninety eighth or Ninety ninth Year of his Life, as is generally thought. Chrysoftom, in his Homily upon him, is very positive that he was an Hundred Years Old when he wrote his Gospel, and that he lived full twenty Years after. The same Extent of Life is allow'd him by Dorothens. But this, with good reason, seems wholly improbable to the learned Dr. Cave, fince by this account he must have been fifty Years of Age when called to be an Apostle, a thing directly contrary to the whole Consent and Testimony of Antiquity, which makes him very young at that time. He died at Ephefus, fays Enfebius lib. 3. c. t. in the Expediation of bis Bleffedness, says an Arabian Writer; by which he means his quiet and peaceable Departure, in opposition to a violent and bloody Death, In the same City he was buried, and overhis Tomb a Church was built to his Honour, which is now turn'd into a Turkish Mosque. The mistaken Interpretation of our Lord's Words concerning him. John XXI, X2. If I will that be tarry till I come, &c. hath occasion'd many strange Stories about his Decease. Some fay, St. John, in perfed Health, caused his Grave to be made, and laid him down in it, and fell afleep; and that by his breathing, a certain Duft, like Meal, issued out of his Tomb, which did many Cures; and when taken away, was still renew'd. Others pretend, that he charged the Christians to open his Grave the Day after

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his Interrment; which they did, and found nothing but Grave-Cloaths: whence they concluded that he was translated to Heaven. See Augustin. Tract. 124, in Foan, Nicephorus Eccl, Hift, lib. 2. c. 42. A third fort fancied, that he was still alive some where upon Earth. Beza (Annot. in Joan. c. 21.) tells us of an Impostor in his time, who publickly professed himself to be our St. John, and was afterwards burnt at Tholofe in France. Nor was this any more than what was done in the more early Ages. For Sulpicius Severus in vita Martin. 6. 25. giving us an account of a young Spaniard, that first personated Elias, and then Christ himself, adds, that there was one at the same time in the East, who gave out that he was the Apostle St. John. So fast will Error multiply it self, and one mistaken place of Scripture shall give Countenance to a hundred Stories that shall be built upon it.

St. John seems always to have led a fingle Life: So the Ancients tell us; and St. Ambrose makes him and St. Paul the only two of all the Apostles that were unmarried. Polycrates, his Successor in the See of Ephefus, says he wore a Plate of Gold on his Forehead, Enfeb. Hift. lib. 5. c. 24. Valefius upon the place says, that James the first Bishop of Jerusalem, and Mark the Evangelist, did the like: And he thinks it was an honourable Badge, commonly worn by the first Christian Bishops, in imitation of Aaron, and the Jewish High-Priests. St. John's Festival is kept in the Latin Church, December 27. in the Greek, June 30. He left several Scholars; the most eminent of which were Ignatius, Polycarp, and Papias Bishop of Hierapolis. With him ended the Apostolick Age and first Century; in which the Church of God, till then mostly confined to Judga, and there also miserably debased and corrupted, began to diffuse it self in a most stupendous manner; and in the compass of less than seventy Years, got footing in the greatest and best Parts of the World.

Merciful Lord, I befeech thee to cast thy bright Beams of Light upon thy Church; that it being enlighten'd by the Doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the Light of thy Truth, that it may at length attain to the Light of everlasting Life, through Jesus Christ our Lord. Amen.



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## The LIFE of St. PHILIP.

ST. Philip was a Native of Bethfaida, the City of Andrew and Peter, John i. 44, and was called to be a Disciple of Christ the next Day after the other two. He immediately harken'd to the Voice of our Lord, and follow'd him, so as to have the Reputation of the first constant Attendant upon him, while the foremention'd Brethren, G 5

though they commenced Disciples a Day before him, yet return d to their Fishing Trade again for some time. Clemens Alexandrinus Strom. Lass. says, that it was Philip who would have excused himself from presently entring into the Service of Christ, till he had buried his Father, Matt. viii 22. Luke ix. 60. But besides that he gives no account how he came by this piece of History, it is plainly inconsistent in point of Time, Philip being called long before the Passage, just now mention'd, fell out.

It need not seem strange to us, that he should so readily yield Obedience to the very first Summons, since, besides the attractive Virtue of our Saviour's Call, we may reasonably suppose (Metaphrastes, positively afferts it) that he had well weighed the ancient Prophecies relating to the Messiah, and was directed, as well as others, by the publick Preaching of John the Baptist, to own their Accomplishment in the Person of our Lord. For when he meets with Nathanael, he tells him, we have found him, of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the Son

of Foseph, John i. 45.

About a Year after his Advancement to the Apostleship, was that notable Miracle wrought by our Lord, in feeding five thousand Men, besides Women and Children, with five Barley Loaves, and two small Fishes, John vi. 6, 7. In order to which our Blessed Lord, willing to make Tryal of his Apostles Faith, demanded of him, Where they should have Food enough for the Entertainment of so great a Multitude? Philip answer'd, Two hundred Pennyworth of Bread is not sufficient that every one may take a little. Here he betray'd his Instruity, considering more the Number of the People, the little Money they had amongst them.

than, and the Difficulty to get Provisions upon any Terms in that defert Place, than the Almighty Power of his Lord, whose miraculous Conversion of the Water into Wine he had probably seen, at least heard of, at the Marriage of Cana of Galilee; and therefore ought to have concluded, that he could with the same Ease have made Bread of the Stones or Trees in the barren Wildernels.

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To him it is that we find certain Gentile Profelytes, who came to Ferufalem at the Passover, applying themselves for an Opportunity to see Jesus, as a Person much celebrated on the Account of his Miracles. Philip did not carry their Request to our Lord, before he had first conferred with Andrew about it. Some think they were Gentiles of Syrophænicia, Decapolis, and the bordering Countries, which joining to Bethsaida, these People might have some Acquaintance with Philip, a Native and long Inhabitant of that Place.

It was to him in particular that our Lord directed his Discourse, John xiv. o. when having afferted to his Disciples, That they both knew the Father, and had feen him; Philip faid, Lord, few us the Father, and it sufficeth us. It is not easie to determine what Notion he had of the Father: whether he imagin'd him to confift of corporeal and visible Parts, or only to be capable of assuming them, and appearing in them. Our Lord gently reprehends him for his Ignorance and small Improvement under so many and such clear Instructions as he had given him: And then proceeds to inform him how he had feen the Father. viz. in himself; be that bath seen me, bath seen the Father, for I am his express Image, and so much one with him, that he dwelleth in me, and I in him; fo that I neither speak nor act of my felf, but

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but the Father which dwelleth in me, speaketh the

Words, and doth the Works.

These are all the Notices which the Evangelists have given us of St. Philip the Apostle, and perhaps all that can be certainly known of him. In the Distribution which the Apostles made amongst themselves of the several Provinces to preach in, neither Origen nor Ensebius say what Part fell to our Apostle; though others tell us it was the Upper Asia, which doubtless is the Reason why he is said by many to have preached and

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planted Christianity in Scythia.

Having for many Years exercised his Apostolical Office of Preaching, Baptizing, and fettling Christian Churches, and his Power of healing Difeases and casting out Devils with great Success, he came in the last Years of his Life to Hierapolis, a rich and populous City in Phrygia, where a Serpent or Dragon of a monstrous Size was the reigning Idol. Philip, grieved to fee the People so grossy beforted and abused, besought God by Prayer, and calling upon the Name of Christ, 'till the Monster was struck dead, or at least forced to vanish and quit the Place. After this by his constant Preaching and Holiness of Life, he put Idolatry out of Countenance, and gain'd many to the Christian Faith. Whereupon the old Serpent turn'd Roaring Lion, and betook himfelf to his usual Methods, Cruelty and Persecution. The Magistrates of the City seized upon the Apostle, imprison'd him, and caused him to be scourged. This done, he was led to Execution, and being bound, was hanged up by the Neck against a Pillar; though others fay he was crucified: That his Body was taken down by St. Bartholomew, and Philip's own Sifter Mariamne, and decently buried; after which, having confirmed the People in the Faith of Christ, they de-

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That St. Philip was marry'd, is generally affirmed by the Ancients, as Clement of Alexan-dria, Strom. lib. iii. and Polycrates Bishop of Ephesus, Euseb. Hist. Eccles. lib. iii. c. 31. which last assures us, that he celebrated Easter on the fourteenth Day of the Moon, as St. John did. Euseb. lib. v. c. 24. He is said to have lived to the Age of eighty feven Years, and died in the Reign of Domitian or Trajan. Papias Bishop of Hierapolis mentions him and his Daughters, Enseb. Hist. 1. iii. c. 39. Sozomen fays, 1. vii. c. 27. that the Daughters rais'd a Man from the dead. St. Hermione, whom the Greeks commemorate Sept. 4. is thought to be one of them. Polycrates extolls her for Piety above all the Women of her time. She was martyr'd in the Reign of the Emperor Adrian, and buried at Ephefus. Her Tomb is one of the famous Monuments of that City. The Greeks give Names to two other Daughters of St. Philip, viz. Entychia, and Mariamne, and fay they converted many Virgins to the Faith. The Truth is, the not carefully distinguishing between Philip the Deacon (who lived at Cafarea, and of whose four Virgin Daughters we read Acts xxi. 8.) and our Apostle, hath bred some Confusion among the Ancients in this Matter. The Acts and Gospel father'd upon this Apostle, and made use of by the Gnofticks, Epiphanius assures us, was an infamous Book. Theodoret tells us, lib. v. c. 22. that St. John and St. Philip the Apostles appear'd to Theodofius the Great, almost conquer'd by Eugenius, and promis'd him a Victory, which he obtain'd miraculously the next Day. The Greeks and Eastern Church keep his Feast on November 14. But Bede's and the other Martyrologies order

### 158 The Life of St. Philip.

its Celebration on the first of May, in Conjunation with St. James.

O Almighty God, whom truly to know is everlafting Life; grant me perfectly to know thy Son Jefus Christ to be the Way, the Truth and the Life; that following the Steps of thy Holy Apostle Ss. Philip, I may stedfastly walk in the way that leadeth to Eternal Life, through the same thy Son Jesus Christ our Lord. Amen.





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# The Life of St. Bartholomew.

THE Evangelical History of the Election of the Apostles informs us, that Bartholomew was one of the Twelve. But because he is but just named, without any further Notice taken of him, many both anciently, and of latter times, have supposed that he lay conceased under the Name of Nathanael, one of the first Disciples that came to Christ, John

#### 160 The LIFE of St. BARTHOLOMEW.

John I. 470 Accordingly we may observe, that as St. John Lever mentions Bartholomew in the Number of the Apollies; fo the other Evangelists never take Notice of Nathanael, probably as being the time Person under two several Names: And as in St. Juhn, Philip and Nathanael are joined together in their coming to Christ; so in the rest. of the Evangelists Philip and Bartholomew are configurity put together; for no other Reafon, as the learned Dr. Cave conceived but because they were jointly called to the Discipleship. But that which renders this Matter still more probable is, that Nathanael is particularly reckon'd with the other Apostles, to whom our Lord appear'd at the Sea of Tiberias after his Refurrection, John axi. v. And it is hard to give a Reason why Naand to early a Disciple, that he was a Withels of the whole Ministry, and Doctrine, and mighty Power of Christ hould not have been propoled, as well as Barjavas or Matthias, to have filed washe vacant Place of Judas, if he had not been one of the Twelve already.

Nor indeed is it reasonable to suppose that Bartholomen was his proper Name, any more than Bur jone was the proper Name of Peter; but given him only to denote his relative Capacity. either as a Son, or as a Scholar. If it refers to his Father, he was the Son of Tholmai, a Name not uncommon among the Jews; if to his Sed as a Scholar, he was of the School of the Tholmseans, (fays a learned Man) fo call'd from their Founder Tholmai, Scholar to Heber the ancient Master of the Hebrews: Now it was usual for Scholars, out of a great Reverence for him who instituted their Order, to adopt his Name, as Ben ezra, Ben uziel, &c. So that as to the Names of Bartholomery

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tholomew and Nathanael, nothing hinders but that they might well belong to one and the same Person. The chief Objection against all this, is what was anciently hinted by St. Austin, That it is not probable our Saviour, who proposed to confound the Wisdom of the World by the preaching of illiterate Men, would chuse Nathanael, a Doctor of the Law, to be one of his Apostles. But this is no Reason to him who considers, that the same Argument is as strong against Philip, of whose Skill in the Law and the Prophets, there is as much Evidence in the History of the Gospel: And it may be still urged with greater Force against St. Paul, than whom (besides his Abilities in human Learning) there were few greater Masters in the Jewish Law.

As for his Descent and Family, some think he was a Syrian, and derive him from no less Stock than the Ptolemies of Egypt, led into this Conceit perhaps by some Affinity in the Letters and Sound of the Name. 'Tis plain that he, as well as the rest of the Apostles, was a Galilean, and of Nathanael we know 'tis expresly said, that he

was of Cana in Galilee.

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St. Bartholomew is reported by Ecclefiastical Historians to have travel'd as far as India, preaching the Gospel: Which surely is meant of the hither India, or that Part bordering upon Asia. Socrates tells us, Hift. Ecclef. lib. i. c. 19. 'twas the India bordering upon Ethiopia, meaning no doubt the Afian Ethiopia. Sophronius calls it the Fortunate India, and fays that here he left behind him St. Matthews's Gospel; whereof Eusebius gives us this larger Account; Hift. lib. v. c. 10. That when Pantanus, one of the most learned of the primitive Christians, and desirous to follow the Apostles Steps in painful Travels for the Enlargement of the Christian Church, went as far as India for this purpose; he there found a Hebrew Gospel of St. Matthew, amongst some who still retain'd the Knowledge of Christ; who affured him from the Tradition of their Ancestors, that it had been left them by St. Bartholomew, when he preached the Gospel in those Parts.

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For a farther account of our Apostle, 'tis said, that he returned from India to the North-West Parts of Asia. At Hierapolis in Phrygia we find him in company with St. Philip, (as was observ'd before in his Life) at whose Martyrdom he was likewise fasten'd to a Cross, in order to have suffer'd at the fame time; but for fome special reason the Magistrates caused him to be taken down again, and difmiss'd. Hence, probably, he went into Lycaonia, where Chrysoftom affirms, Serm. in SS. XII. Apost. that he instructed the People in the Christian Religion. His last Remove was to Albanople in Armenia the Great, (the fame no doubt which Nicephorus calls Urbaseple, a City of Cilicia) a place miserably overrun with Idolatry; from which, while he fought to reclaim the People, he was by the Governour of the place condemn'd to be crucified. Some add, that he was crucified with his Head downwards; others that he was flead alive, which might well enough confift with his Crucifixion; this Punishment being in use, not only in Egypt, but amongst the Persians, next Neighbours to these Armenians, from whom they might eafily borrow this piece of barbarous and brutish Cruelty. Theodorus Lector 1. 2. affures us, that the Emperor Anastasius having built the City Daras in Mesopo-Body thither; which Gregory of Tours feems to contradict.

#### The Life of St. BARTHOLOMEW. 163

contradict, saying, that the People of Liparis, near Sicily, translated it from the place where he suffer'd into their lsle, and built a stately Church over it. By what means it was removed from hence to Beneventum in Italy, and afterwards to the isle of Tiber at Rome, where another Church was built to the Honour of this Apostle, is hard to account for.

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The Hereticks (according to their Custom) have forged a Gospel under St. Bartholomew's Name, which Gelasius Bishop of Rome justly branded as Apocryphal, altogether unworthy the Name and Patronage of an Apostle. And perhaps of no better Authority is the Sentence which Dionysius, the pretended Areopagite, ascribes to him, That Theology is both copious, and yet very small; and the Gospel diffuse and large, and yet withal concise and short. His Feast, according to the ancient Martyrologies, is to be kept on the twenty fourth Day of Angust; but the Greeks keep it on the eleventh of June.

O Almighty and Everlasting God, who didst give to thy Apostle Bartholomew Grace truly to believe and to preach thy Word; Grant, I beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.



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## The LIFE of St. MATTHEW.

ST. Matthew, who is also called Levi, (both which Names discover him to be of Jewish Extraction) was probably a Galilean, the Son of Alpheus and Mary, Sifter or Kinswoman to the Mother of our Lord. A certain Arabick Author says, his Parents were of the Tribe of Islachar, and called Ducu and Karutias: Which is very possible;

possible; it being common amongst the Fews for the fame Person to be called by several Names; and these latter might be express'd in Arabick according to their Jewish Signification. His Trade or way of Life was that of a Publican, that is, a Gatherer of the Taxes and Tributes which the Romans had laid upon the Fews. This was once an Office of Credit and Reputation, not ordinarily conferred upon any but Roman Knights; infomuch that the Emperor Vespasian's own Father, Fl. Sabinus, was Publican of the Afian Provinces. But the Roman Tax-Gatherer generally farm'd out the Business to some of the Natives, who best understood the Affairs of their own Country: For which reason these Farmers squeezed the People immoderately, that they might not only be responsible to their Masters, but likewise make a fufficient Gain to themselves. This Oppression. together with that Servitude which the paying Tribute to a foreign Power implied, render'd this fort of Men very odious to the Jews, who effective a Defilement formuch as to go into their Houses, or to fit or eat in their Company; as we learn from the Golpel: Nay, they held it no Sin to circumvent and over-reach them by all imaginable Ways and Means and maginabili sidil

One of these Farmers was St. Matthew, and he feems to have been more particularly Collector of the Customs of all Merchandizes that came by the Sea of Galilee, and the Toll that Passengers, who went by Water, were obliged to pay; for which purpose the Office was kept by the Sea-side. Here it was that Matthew fat, when our Lord

called him to be a Disciple.

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Living at Capernaum, the place of Christ's usual Relidence, where his Miracles and Sermons were frequent, he might, in some measure, be prepa-

#### 166 The LIPE of St. MATTHEW.

red to comply with that special Call which he tells as Christ gave him, Mat. ix. 9. as he retired out of Capernaum to walk by the Sea-fide. For at this time he faid no more to him, than Follow me. And he arose, and follow'd him. Herein he was a remarkable Instance of the Power of Divine Grace. and the wonderful Change it can make in the Heart of Man. For he had very powerful Engagements to the World, was in plentiful Circumftances, and in a fair way to improve them by a gainful Employment, which he held under the Romans, and had their Authority to bear him out in those arbitrary Exactions which were commonly practifed by fuch Men. Notwithstanding all this, no fooner did Christ call, but without the least Hesitation be flung up all at once, and not only relinquished his Revenues, as St. Bafil observes, but hazarded the Displeasure of the superior Officers in this Bufiness, for leaving their Service to abruptly. His Conversion was still more surprizing, in that Christ, who call'd him, appear'd under all the Circumstances of Meanness and Diffrace, feeming to promife his Followers nothing but Mifery and Sufferings in this Life, and to propound no other Rewards but the invifible Encouragements of another World. Porphyry and Julian, two subtle and acute Adversaries of the Christian Religion, took occasion hence to charge this Evangelist either with Falshood or Folly; either that he gave not a true Account of his Conversion, or that it was very weakly done of him, fo hallily to follow any one that called him from his Business. As to his Veracity, he could have no Temptation to record his Cafe otherwise than as it really was. And for his Understanding, he was undoubtedly a Person of sufficient Inlight into the Affairs of Life, and knew what

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what was for his Interest, as well as any Body could tell him; it not being the way of the World to put soft-headed Persons into an Employment of so much Difficulty and Concern to

the Publick, as his was.

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That he was very well pleas'd with his Change of Life, and his new Master, appear'd from the great Feast which he made for him in his House upon this Occasion, Matt. ix. 10. Mark ii. 14. Luke v. 29. to which he invited his old Friends and Fellow-Publicans, piously hoping, 'tis likely, that they also might be converted by our Saviour's

meek and gracious Conversation.

Some observe that St. Mark and St. Luke, in relating St. Matthew's Convertion, call him Levi, his less known and usual Name, as though they were cautious of making him too much taken Notice of, while they mention him as a Publican: But he himself fays plainly, Matthew at the reseit of Custom, and, Matthew the Publican; that so he might magnifie the Power of Christ in reclaiming him from fuch a Profession, to be one of his Apostles; and shew that no Man, however entangled in the Temptations of the World, is to be given for loft; or reckon'd to fland out of the lines of divine Mercy. He is sometimes named in the feventh, and fometimes in the eighth Place, in the Catalogue of the twelve Apostles.

Nothing more is mention'd of this Apostle in particular, all the time of Christ's Ministry here upon Earth; though doubtless he was subservient to his Master's Will and Command in all Things, and equall'd the rest of his Brethren in true Piety and Religion. After our Lord's Ascension, the Ancients suppose that he, as well as the rest, continued at Jerusalem and in Judga, about the Space

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of twelve Years: Though others fay, that after eight Years of his Ministry spent in his own Country, he betook himself to the Care of the Gentile World. Little Certainty can be had. what Course he took in his Travels. The Afiatick Athiopia bordering upon Judea, is generally agreed on to have been his Province. Venantius Fortunatus says he suffer'd Martyrdom at Naddaber, a City in those Parts; but by what kind of Death, is altogether uncertain. Nicepho. rus writes, that by his Prayers he extinguished the Fire which was kindled to burn him, and afterwards died a natural Death. Dorotheus makes him honourably buried at Hierapolis in Parthia, which he says was one of the first Places to which he preach'd the Gospel. St. Chrysoftom Supposes that he died before the seventieth Year of Christ; when Jerusalem was destroy'd by the Romans, according to our Lord's Predictions.

St. Matthew wrote his Gospel before any of the rest, and therefore in the Canon of the New Testament it is placed first. We are told that he wrote it at the Command of the other Apostles, and at the time when he was about to leave Judge, that the Jewish Converts might not want a just, authentick Account of the Christian Religion in his absence. He was very well qualify'd for this Work, having been an Eye and Ear Witness of all that our Saviour did and faid, from the beginning of his Ministry, to his Ascension into Heaven. Nicephorus will have this Gospel to be written fifteen Years after our Lord's Ascension, and Irenaus much later; but it must be extant before the Dispersion of the Apostles, seeing St. Bartholomew (as we have noted in his Life) took it with him into India, and left it there. That he writ it in the Hebrew, or rather the Syriac Lan-

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guage, is the unanimous Suffrage of the Ancients. And amongst the Moderns I find Doctor Cave and Du-Pin of the same Opinion. And indeed it is very probable, that fince he intended it for the use of those who were born and bred in Ferusalem and Judea, he would give it them in their own Mother Tongue. It was quickly render'd into Greek, and we are told the Version was approv'd by the Apostles themselves, and consequently of the same Authority with the Original. By whom it was translated, is not certainly known. Athanasius in his Synopsis attributes it to St. James the Less, Anastasius to St. Paul and St. Luke; o-thers to St. John. Nor is there any clearer Account what became of the Original Hebrew, or whether that Copy of it which Pantanus is said to have brought from the Indies, was laid up at Alexandria, and kept there till St. Ferom's time. who fays he faw it, and had the Perusal of it. The Hebrew or Syriack Gospel, published for the Original of St. Matthew, by Sebastian Munster, is a Version from the Greek. That which is called The Gospel according to the Hebrews, and fometimes The Gofpel of the Nazarenes, quoted by several of the Ancients, was either wholly different from this; or at least this much interpolated and corrupted by the Ebionites and other Hereticks.

St. Matthew was a Person much devoted to spiritual Contemplation, and of a very slender and mean Diet, eating nothing of Flesh, but satisfying Nature with Herbs, Roots, Seeds and Berries, as Clemens Alexandrinus testifies, Padag. 1. 2. Several spurious Writings have been ascribed to him by the Hereticks, as well as to the other Apostles: particularly his Ethiopick Liturgy.

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His Feast, in the Greek Church, is kept Novemb. 16. but in the Latin, Septemb. 21.

O Almighty God, who by thy blessed Son didst call Matthew from the Receit of Custom, to be an Apostle and Evangelist; Grant me Grace to forsake all covetons Desires and love of Riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, World without End. Amen.

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## The LIFE of St. THOMAS.

THE Reason why St. Thomas was also called Didymus, is thus accounted for by Learned Men; That it was customary with the Jews, when they travell'd in foreign Countries, or familiarly conversed with Greeks or Romans, to assume to themselves a Greek or Latine Name, of great affinity, and sometimes of the very H a

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Tame fignification with that which was given them by their Parents. Thus Thomas, a Syriack Name, fignifying a Twin, was explain'd by Didymus, of the fame Importance in the Greek; so Cephas was call'd Peter, a Rock; Tabitha was in Greek nam'd Dorcas, a Goat, &c. Eusebius tells us moreover, Histelib. 1. c. 13. that Judas, who was also called Thomas, sent Thaddaus to Agbarus King of Edessa. But Valesius upon the place observes, that Thomas is no where else called Judas; and that perhaps Eusebius, by mistake, gave him the Surname which belonged to Thaddaus, who is so called by St. Jerom in Matt. x. and the

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Greek Calendar at June 19.

That he was a few is certain, and in all probability a Galilean. Simeon Metaphrastes says, he was born of very mean Parents, and brought up to the Trade of Fishing. When and by what means he came to follow Christ, we have no particular account in Holy Scripture. He is noted to have been fomething flow in his Understanding, but not so in his Love to his Master, of which he gave an eminent Proof, John xi. 16. For when the rest of the Apostles disswaded our Lord (now on the other fide of Jordan, at the place where John at first baptized) from returning into Judea, on the occasion of Lazarus his Death. lest the Jews should stone him, as they had lately attempted to do; Thomas, feeing he could not be diverted from his Resolution, said to his Fellows, Let us go also, that we may dye with bim; tellifying hereby his readiness to adhere to his Master in the most dangerous Circumstances. This shews he was forward enough in his Zeal and Affection; but that he was formething tardy in apprehending, and forupulous in believing things, we learn from two Occurrences recorded in the Evangelical Hi--First, Rory.

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First, When our Lord at his last Supper acquainted his Disciples that he was about to leave them; but told them for their Comfort, that he was going to prepare Mansions for them in his Father's House, meaning the Kingdom of Heaven: which done, he would come again, and receive them to himself; and that he needed not use many Words to them, who already knews both the Place, and the Way to it; Thomas, whose Thoughts probably were upon a Temporal Kingdom and Earthly Palace, answer'd, Lord, we know not whither thou goeft, and how can we know the way? John xiv. r. Christ presently rectifies his Misapprehension, by letting him know, that his Words had a spiritual and divine Meaning: Fesus faid unto him, I am the Way, and the Truth, and the Life; that is, I am the Author of that Way that leadeth unto Life; the Teacher of that Truth which directs to it; and the Giver of that Life which is to be obtain'd by walking in this Way. and according to this Truth. Thus much he told them they knew, or at least might have known perfectly well, because both by his Doctrine and Example, he had always been inftructing them in thefe things.

Secondly, After our Lord had fuffer'd, and was rifen again from the Dead, and had appear'd to his Disciples with such clear Demonstrations of himself, as sully convinced them of the Truth of his Resurrection; Thomas not being with them at such Appearances, utterly resuled to believe this Article upon their Report, declaring that he should suspend his Faith, till he had the most sening and feeling the Wounds which were made in him at his Crucifixion. This was a strange piece of Insidelity, not to believe that which Manager and the suspense of the suspen

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fes and the Prophets had expressly foretold, which Christ himself had inculcated in his Discourses about his Passion, and which the rest of the Apo-Ales attested as Eye-witnesses. But our merciful Lord, with infinite Condescension to this Apoftle's Weakness, presented himself again when Thomas and his Fellows were met together, and after the usual Salutation of Peace be unto you, turn'd to Thomas, as if he had come on purpose at that time to convince him of his Refurrection. bidding him reach out his hand, and put it into bis fide, and bis finger into the prints of the nails, that he might effectually cure his Infidelity. He did so; and in a surprizing Sense of his Conviction, burst out into this Confession, My Lord, and my God, John xx. 28. Owning him now to have proved himself Omnipotent in overcoming Death and the Grave, and Omniscient in knowing the Doubts and Scruples of his Heart. Our Lord replied no more, but that it was well he had believ'd his own Senses; but that it was a more noble and commendable Act of Faith to acquiesce in rational Evidence, and to admit such Testimonies as are sufficient to satisfy a wife and sober Man of the Truth of Things, though he did not fee them with his own Eyes. For indeed Faith, as St. Paul defines it, is the Evidence of Things not feen; and to be affured of any thing by the Testimony of our Senses, is not properly Faith, but Science. Yet with respect to our felves, we may Say with St. Gregory, Plus mibi profuit dubitatio Thoma, quam credulitas Maria, by this doubting of Thomas we are more confirm'd, than by the Faith of the other Apostles, having hereby a Proof beyond all Cavil or Contradiction, that the very same Body of our Lord, in which he suffer'd, was rais'd to Life again. The

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The first A& which Ecclesiastical History hath recorded of St. Thomas his Apostolick Office, is, his sending Thaddaus, one of the seventy Disciples, and supposed to be his Brother, to Edessa in Mesopotamia, to heal Agbarus, the King of that place, of a dangerous Disease, and to preach the Gospel to him and his People. This Business is very particularly related by Eusebins, Eccles. Hist. lib. 1. c. 13. Who assures us he had the account of it out of the publick Records of Edessa, with two Letters, which he there inserts; the first from King Agbarus to Christ, inviting him (upon the great Report he had heard of his divine Virtues and miraculous Cures) to come and heal him; and, if he pleased, to make his City the place of his Residence, since he had heard of the Fews Outrages and Plots against him. The other contains our Saviour's Answer to Agbarus, wherein he highly approves of his Faith; but tells him, that as to his Removal, he must accomplish the things for which he was tent, in the place where he then was, and afterwards return to him that fent him; that immediately after his Ascension, he would fend one of his Disciples to the King, to heal his Distemper, and give Life to him and all his Family. This Promise of our Lord was made good by St. Thomas, who, by a special Direction of the Holy Ghoft, sent Thaddeus to Edefsa to heal the King, and plant Christianity there, as Eusebius relates more at large, and as I hinted before.

The Apostolick Province assign'd St. Thomas was Parthia, as Origen tells us: After which Sophronius and others say, that he preached the Gospel to the Medes, Persians, Carmanians, Hyrcanians, Bastrians, and the neighbouring Nations. The Author of the impersed Comment upon

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St. Matthew, who is thought to have writ in the fifth Age, says, that St. Thomas came amongst the Magi, to whom Pliny allots a distinct Region in Persia, and from whence those Eastern Sages came who brought Presents to Christ at his Nativity: That he baptized several of them, and ordain'd them to affish him by Preaching in those large and populous Countries. That he passed through the Asian Ethiopia, and at last came to the Indies, is proved by ancient Tradition, and several Monuments extant among those People

to this Day.

We are told by Nicepborus, lib. 2. c. 40. that the Apostle was at first unwilling to venture himfelf in those Countries, fearing he should find the Peoples Manners as rude and untractable as their Faces were black and deformed: till encouraged by a Vision, that affured him of the Divine Prefence to affist him, he travell'd a great way into those Eastern Nations, as far as the Island Taprobane, fince called Sumatra, and the Country of the Brachmans, preaching every where with all Gentleness, not flying out into bitter Invectives against their idolatrous Practices, but calmly infiructing them in the Principles of Christianity; and that by these mild and patient Methods, he prevail'd with many to renounce their Superstitions, and embrace the Faith of Christ.

The Potugueze Missionaries, who were sent bither upon the Europeans sirst discovering these Parts, have inform'd us, that there are Christians there, call'd Christians of St. Thomas, because they acknowledge him for their Apostle and sirst Preacher. They had then no Dependence on the Bishop of Rome. The Sacrament of the Lord's Supper was administer'd among them in both kinds; the Bread was seasoned with Salt; and instead

Instead of Wine, which their Country affordeth not, they made use of the Juice of Raisins, soften'd one Night in Water, and then pres'd. They baptized not their Insants till they were forty Days old, except in danger of Death. They used not Extreme Unction. They had no Images in their Churches, but only the Cross. Their Priests were only prohibited second Marriages. Their Numbers, at the Europeans first coming amongst them, were computed to be fifteen or sixteen thousand Families. See Alexis of Meneses Archbishop of Goa's History, in the Year 1599; and

Breerewood's Enquiries, cap. 20.

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The account which the Portugueze receiv'd from these Christians concerning St. Thomas, was to this Effect; Maff. Hift. Indic. lib. 2. p. 85. That he first came to Socotora, an Island in the Arabian Sea: thence to Cranganor, where having converted many, he travell'd farther into the Eaft. and having successfully preached the Gospel, return'd back into the Kingdom of Coramandel; where at Maliapur, the Metropolis of the Kingdom, not far from the Influx of Ganges into the Gulph of Bengala, he began to erect a place for Divine Worship, till prohibited by the Priests, and Sagame Prince of that Country. But upon the working of feveral Miracles, the Building went forwards, and the Sagamo himself embraced the Chriflian Faith, whose Example was soon follow'd by a great number of his Friends and Subjects. The Brachmans, or Heathen Priests, perceiving that if this went on, it would in time extirpate their Idolatry, and deprive them of the Advantages they made of it, resolv'd to stop its further progress, by compassing the Death of the Apostle. There was a Tomb not far from the City Maliapur whither St. Thomas used to retire to his private Devotions. Hither the Brachmans took their op-Hr. portunity

portunity to pursue him with an armed Force, and while he was intent upon his Prayers, they loaded him with Darts and Stones, and then dispatched him with running a Lance through his Body. His Corps was interr'd by his Converts in the Church of his own Foundation before mention'd; where the Eastern Christians affirm that it still remains, though others say it was translated

to Edella.

While Don Alfonso Soula, one of the Viceroys in India under John the Third King of Portugal, resided in those Parts, certain Brass Tables were brought to him, whose ancient Inscriptions could scarce be read; till at last by the help of a Jew they were found to contain nothing but a Donation made to St. Thomas, whereby the King, who then reigned, granted to him a piece of Ground for the building of his Church. Osorius de rebus Eman. lib. 2. p. 120. They tell us also of a famous Cross, found in St. Thomas his Chapel at Maliapur, whereon was an unintelligible Inscription, explain'd at last by a learned Bramin (who was compell'd to read it) to this effect; That Thomas, a divine Person, was fent into those Countries by the Son of God, in the time of King Sagamo, to instruct them in the Knowledge of the True God; that he built a Church, and perform'd admirable Miracles; but at last, while upon his Knees at Prayer, was by a Brachman thrust through with a Spear; and that that Cross, stain'd with his Blood, had been left as a Memorial of these Matters. This Interpretation was afterwards confirm'd by another grave and learned Bramin. Upon this Passage the learned Dr. Cave makes the following Reflection. The judicious Reader, Says be, will measure his Belief of these things by the Credit of the Reporters, and the rational Probability of the things themselves, which

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which, for my part, as I cannot certainly affirm to be true, so I will not utterly conclude them to be false.

These Relations of the Portugueze Missionaries concerning the Martyrdom and Burial of St. Thomas at Maliapur, are wholly rejected by Ant. Pagind A.D. 327. N.x. who says the Relators were too credulous to the Nestorian Christians, falsly stiling themselves Christians of St. Thomas; and adheres to the Account of Rusinus, Socrates, Socratem, and several other Writers and Martyrologies, that the Apostle suffer'd Martyrdom among the Medes and Parthians, who are likewise called Indians, and that his Body was translated to Edess.

St. Chrysostom says, that St. Thomas, who at first was the most weak and most incredulous of all the Apostles, became, through Christ's Condescension to satisfy his Scruples, and the Power of Divine Grace, the most active and invincible of them all; travelling over most Parts of the World, and living without Fear in the midst of barbarous Nations. The Church acknowledges nothing to be left by him in Writing, though the Manichees have forged several things under his Name, to sayour their own Herese. His Feast, according to the Martyrologies, is to be kept on

Almighty and everlasting God, who for the more confirmation of the Faith, didst suffer thy Holy Apostle Thomas to be doubtful in thy Son's Resurrection; Grant me so perfectly and without all doubt to believe in thy Son Jesus Christ, that my Faith in thy sight may never be reproved. Hear me, O Lord, through the same Jesus Christ, to whom with Thee and the Holy Ghost be all Honour and Glory now and for evermore. Amen.



# The Life of St. JAMES the Less.

ST. James the Less is call'd in Holy Scripture the Son of Alphaus, Mast. x. 3. and Mary, Matt. xxvii. 56. Brother of Jude, Joses, and Simon, Matt. xiii. 55. and of our Lord, Gal. i. 19. But in what Sense he is called our Lord's Brother, is a Matter of much Controversie amongst Historians and Interpreters. Some are of Opinion that

that Alphaus was the first Husband of Mary, afterwards the Wife of Cleophes, and that by him James was her Son. Others think Cleophas and Alphans to be one and the same Person. Others hold that Alphaus is no other than Jeseph, our Lord's reputed Father, and that he had James, Foses, and other Children by a former Wife. Nor is there less divertity of Opinions concerning his Mother. Some suppose the was Sifter to the Bleffed Virgin; for indeed her being of the same Name (Mary) is no hindrance; that being but part of her Name. Others, who do not hold the perpetual Virginity of our Lord's Mother, believe, that after his miraculous Nativity, she had James and other Children by her Husband Joseph, because in Holy Scripture they are so expresly called

the Brethren of our Lord.

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But because many Difficulties would arise, if we should allow them to be so in the strictest Sense. therefore the most judicious Writers observe, that they might be flyled our Lord's Brethren, as being of near Kindred to his Parents, though not their own proper Off spring; it being familiar in the Language of the Jews for Cousin-germans to call Brethren and Sisters. Thus, we be Brethren, said Abraham to Lot, Gen. xiii. 8, whenas Abraham was the Son of Terab, Lot of Haran. So Mofes. spake to Mishael and Elzaphan, Lev. x. 4. to carry their Brethren from before the Sandnary. whereas those Brethren were Nadab and Abiba. the Sons, not of their own Father Uzziel, but of Aaron, who was their Cousin-german. And, to give one Instance more, Jacob tells Rachel, Gen. Ixix. 12. That be was ber Father's Brother, whereas Laban, Rachel's Father, was his Uncle, being Bridly Brother to his Mother Rebekah.

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Gregory Nyssen is of Opinion, that our Apostle was somewhat older than our Blessed Saviour, of the Tribe of Judah, an Inhabitant, if not a Native, of Capernaum, dedicated to God by his Mother before he was born, and thereby obliged to observe the Rules prescribed to the Nazarites. He was a Person of such unusual Integrity and Sanctity of Life, that he was thence denominated James the Just. His Parents, as well as himself, were early and exemplary Christians. We find his Mother reckon'd among those who hospitably entertain'd our Lord in Galilee, Mark xv. 40. Luke viii. 3. And she deserted him not at his Tryal, as his Disciples did, but follow'd him weeping; the stood by the Cross with his Mother, during the time of his Crucifixion; and when his facred Body was taken down, she observ'd the Tomb where it was laid, that she might cause it to be embalm'd after the best fashion of the Jewish Funerals; for which purpose she immediately provided Spices and precious Ointments. And as foon as the intervening Sabbath was over, the with others return'd to the Sepulcher to do this last Office, Luke xxiv. I. where she had the Happinels to receive the first joyful News of his Refurrection from the Mouth of an Angel, appearing like a Man in glorious Apparel. And as the was returning with a glad Heart to tell this to the Apostles, she was favoured with an Appearance of Christ himself, and had the Honour to be amongst the first who cast themselves at his Feet, after his Triumph over Death and the Grave. Her Memory is preserv'd in the Latin Church on May 25, and in the Greek on April 8. His Father Alphaus, or Cleophas, was likewise

His Father Alphaus, or Cleophas, was likewife a Disciple of Jesus Christ, and look'd upon him while he liv'd, as the Redeemer of Israel, Luke xxiv.

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18, 21. but began to doubt of it, and faint in his Hopes, when he found that he was apprehended. condemn'd and crucified, not knowing that he was to accomplish the Redemption of his People by that means. He was going to Emmans, a little Village of about eight or nine Miles distance from Jerusalem, in the company of another Disciple, on that very Day that our Lord role from the Dead: who came up with them incognito, as they were discoursing together, and sadly remembring his Sufferings. He enquired, as if he had been a Stranger, what that great Event was, which had happen'd of late, and made them so pensive. Upon their informing him of the whole Matter. he set himself to demonstrate to them from Mofes and the Prophets, that the Meffiah was thus to fuffer, and to rise again from the Dead: And that he was thus risen, he soon convinced them, by discovering himself to them, and letting them see plainly who he was. Thus our Apostle's Parents were the first of their respective Sexes, whom our Lord vouchsafed to certify of the Truth of . his Resurrection.

And that he appear'd in a very special manner to St. James their Son, is affirm'd by St. Paul, I Cor. xv. 7. St. Jerom quotes a Passage out of the Hebrew Gospel of the Nazarens, importing, that our Apostle had bound himself with an Oath, not to eat or drink, from the time of his Master's last Supper, till he saw him restored again from the Dead; and that our Lord, to release him of his Vow, appear'd to him on the Day of his Resurrection, and commanding a Table to be spread, took Bread, and blessed it, and gave it to James, saying, Eat thy Bread, my Brother, for the Son of Man is risen from among them that sleep. But a very learned Writer well observes, that this is a fabulous

# 184 The LIBE of St. JAMES the Loft.

fabulous Story, as being inconfistent with the Gospel, which plainly intimates how little the Disciples imagin'd that Christ should rise again, and what Pains he was at to convince them of

this, even when it was really fulfilled.

St. Fames was constituted Bishop of Ferusalem by the immediate appointment of Christ himself, fay fome, before his Ascension. Others hold that he was elected to this Charge by the Apoliles, who unanimously gave him the Preference before all others, to be the first Bishop of Ferusalere, the Mother of all Churches, on account of his near Relation to our Lord; for which reason also Symeen was chosen his immediate Successor. Hence James is flyled by the Ancients, the first Bishop, Archbishop, Prince, and Bishop of Bishops; the Chiefedin of Ferufalem, the Leader of the Priefts &c. And this agrees with the Ecclefiastical Tradition mention'd by Enfebins, Eccles. Hift. lib. 2. a. 1. & lib. 3. c. II. That the Brethren and Kinsmen of our Lord, while they lived, were preferr'd before other Apostles and Bisbops.

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Some have fancied that James the Just, Bishop of Jerusalem, was a distinct Person from our Apostle; and there is a Story of three that were call'd James, viz. James the Great, James the Less, and Fames Bishop of Ferusalem. But this, fays Dr. Cave, is a great Mistake, and built upon a fandy bottom. For besides that the Scripture mentions no more than two of this Name, and both Apostles; nothing can be plainer, than that St. James, whom St. Paul calls the Brother of our Lord, was the fame that prefided among the Apostles, and determin'd the Dispute in the Synod at Ferufalem. Nor do either Clemens Alexandrinus or Eusebius mention any more than two; James, beheaded by Herod; and James the Juft, Bishop of Term

ferusalem, whom they expressly affirm to be the same with him whom St. Paul calls the Brother of our Lord. Once indeed Ensebius makes our Apostle one of the Seventy; though elsewhere, quoting a place out of Clem. Alex. he numbers him with the Chief of the Apostles, and expressly distinguishes him from the Seventy Disciples. The contrary Opinion hath no better Support than Clement's Recognitions, a Book of no weight, in dis-

putable Cases, to turn the Scale.

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In this high Station, which was not then look'd upon only as a place of Honour and Profit, but of infinite Pains and Hazard, St. James acquitted himself so well, notwithstanding the Disturbances of false Brethren and open Persecutors, that he was much reverenced by all the rest of the Apostles and Christians. To him St. Paul made his Address after his Conversion, and glories in it, that he obtain'd of him the right hand of Fellowhip, Gal. ii. o. To him Peter sends an Express of his miraculous Deliverance out of Prison, Go. shew these things to James and to the Bretbren. To him they referr'd themselves as an Oracle, and main Support of the Christian Cause. In that memorable Synod which was held at Jerusalem, to consider how far the Gentile Converts should observe the Mosaick Rites and Usages, Ads xv. after Peter, Paul, and Barnahas, had open'd and stated the Case, James stood up, and authoritatively determin'd, that the Churches of the Gentiles were not to be loaded with the Bondage of the Jewish Yoke; only that they should be carea ful to keep themselves inoffensive in these four momentous Points. First, To abstain from Meats offer'd to Idels, because otherwise they might feem to partake in the Idolatry. Secondly, From Fornication, which the Gentiles accounted little

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or no Crime. Thirdly, from things strangled, which were exceeding odious to the Jews; and Fourthly from Blood, which was supposed to have been forbidden, to deter Men from Cruelty and Bloodshed. And with these Injunctions he fays noive, I decide the Controversie; and his Sentence was readily allow'd of by the Council, as given by the Direction of the Holy Spirit. This was in the Year of our Lord 49 according to Bishop Pearson, in the ninth Year of the Emperor Claudius, and about five Years after the Martyrdom of the elder James the Son of Zebedee.

Some place it two Years later.

More Acts of our Apostle and Bishop occur not in facred Writ; except it be this, that he with his Presbyters persuaded St. Paul, at his Arrival in Jerusalem with the Alms and Oblations of foreign Churches, A. D. 58. to go into the Temple, and purifie himself with some others, and fubmit to certain Legal Observances, in order to take off an Imputation which some of his Adversaries had fasten'd upon him, to the Hindrance of his Ministry, that he taught the Jews of the Dispersion to contemn the Mosaick Ordinances, Acts xxi, 20. But Ecclesiastical Writers farther inform us. That about the Year 62, he wrote that Epifile which bears his Name, and is the first of the feven general ones in the facred Canon. It is inscribed to the twelve Tribes which are scatter'd abroad. The Occasion of it seems to have been, 1. To correct the pernicious Errors both in Do-Arine and Manners, which were grown very prevalent amongst the Jews. 2. To comfort and establish the sincere Believers under the Pressures which then lay upon them, or which they might shortly expect, either from Infidels or false Brethren. To which we may add St. Austin's Remark,

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mark, that it was levell'd against a pernicious Heresie then growing up in the Church, That a bare speculative Faith was sufficient for the Attainment of Salvation, without the Cost and Trouble of good Works; and another impious Conceit, which some were so hardy as to broach, That God was the Author of Sin. The whole is writ in an unaffected and masculine Stile, full of solid and useful Matter, and well becomes the Pen of an Apostle and Bishop. It is quoted by Clemens Romanus four several times, by Ignatius in his genuine Epistle to the Ephesians, and by Origen in his 13th Homily upon Genefis. Which I particularly mention, because Eusebius and St. Ferom acquaint us, that fome Persons question'd the Authority of it; yet the former fays, even then it was generally own'd, and publickly read in most Christian Churches; and the latter, that in Process of time it obtain'd Authority. Estins observes, 'That they who before doubted of it, 'in the Fourth Century embraced the Opinion of those who received it, and that from thenceforward no Church nor Ecclefiastical Writer is found, who ever doubted of it; but on the contrary all the Catalogues of the Books of Hoby Scripture, published by general or provincial Councils, Roman Bishops, or other Orthodox Writers, number it amongst Canonical Scriptures.

St. Jerom positively afferts that he wrote nothing besides this Epistle. Yet Postellus brought out of the East a Protoëvangelium or preparatory Gospel, which he will needs Father upon St. James; but both Style and Matter sufficiently betray the Fiction. 'Tis strange that such great Criticks as Leo Allatius, and the Cardinals Baronius and Bona, should ascribe to St. James a Liturgy of no better

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better Stamp, though they do not wholly adopt it for his, but own it to be interpolated. Athanafins attributes to him the Greek Version of St.

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Matthew's Gospel.

We are next to speak of the Martyrdom of St. James the Less, which happen'd while Albinus was on his way from Rome, to take upon him the Government of Judge, being the Twelfth Governour after the Banishment of Archelaus, and the fixth from the Death of Henod Agnippa; A. D. 62. Neronis Imp. 9. In the Interval between the Departure of Festus and coming of Albinus, the Jews, disappointed of their Defigns against Paul, who had lately appealed to Cafar, turn'd all their Fury upon James, and refolv'd to dispatch him before the new Governour could arrive. To this End Ananus the younger, then High Priest, a merciles Sadducee, summon'd a Conneil, before which St. James, amongst others, was convened. His Judges, prepar'd before hand to condemn him, could willingly have dispens'd with a tedious Process; only that they might feem righteous to the People, the Scribes and Pharifees managed an infidious Charge against him. They begun with deploring the miserable State of the Multitude, that they were fatally besorted with an Opinion, that Jesus was the Messiah. They entreated James, in regard of his great Vogue with the Populace for Sincerity, Virtue and Judgement, that he would endeavour to fet them right by his Discourses, which, out of their great Veneration for him, they would immediately follow. Go up, faid they, upon the Battlements of the Temple, that you may be the more easily feen and heard of the People. For it was the Reast of the Passover, on which Occasion, not only the Tribes of the Yews, but likewise

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likewise many Gentile Proselytes were assembled at the Temple for divine Worship. To the Top of which when they had caus'd St. James to go up, the Scribes and Pharifees began to demand of him, 'Tell us, Justus, and the People who are Worshippers of Jesus that was crucified, what you think of this Way of Religion: For we are all ready to be determin'd by you in this Matter. The Apostle answered with a loud Voice: As to what you enquire concerning · Hefus the Son of Man, he now fits at the right Hand of God, and shall come again in the 'Clouds of Heaven.' The People below hearing this, gave Glory to Christ, and shouted forth Hosannuhs to the Son of David. But the Scribes and Pharifees faid one to another; We have done wrong in giving him this Opportunity to ' magnifie Jesus; we have nothing lest now, but to go up immediately, and throw him down headlong, that others being terrified may profels this Faith no longer.' Whereupon letting up a vehement Outcry, that Justus bimself was in a damnable Error, they went and threw him headlong from the Summit of the Temple. However he was not killed outright by the Fall, but rose upon his Knees, and pray'd, saying; O Lord and beavenly Father, I befeech thee pardon them, for they know not what they do. The fews, when they faw this, call'd out to one another to stone him : Which as they were doing, one of the Priests, of the Family of the Rechabites, well spoken of by Feremiah, carnelly befought them to spare a just and good Man who was praying for them. While he was thus interposing for him, one of them, who was a Fuller, and had his Club in his Hand which they beat their Cloth with in the Water. source mos sved offmek

#### 190 The LIFE of St. JAMES the Lefs:

struck the Apostle on the Head, and put an end to his Life.

Such was the Martyrdom of James the Lefs Bishop of Ferusalem, a Man of that divine Temper and exact Goodness, that as Aristides among the Athenians, so he only of all his Countreymen had the Honour to be Surnamed the Just: Of that abstracted Piety, that he almost wholly neglected his Body, for the fake of spiritual Things. He always lived in the State of Celibacy. He neither did eat Flesh, nor drink Wine or any strong Liquor. He wore nothing of Woollen, but only a Linnen Garment. He neither anointed nor bathed, nor trimm'd his Head, as the Custom is in those Eastern Countries. He had a Privilege (which the Ancients fay was peculiar to him, probably because more frequently used by him, than any other) to enter into the Sanctuary, whither none but the Priests might come. He was often in the Temple by himself, interceding with God for the Sins of the People. and proftrated himfelf so often, that the Skin of his Knees grew as thick and hard as a Camel's Hide. This Account of St. James his Life and Death is given by Eusebius, Eccles. Hift. Lib. 2. €. 23.

The more conscientious and religious part of the Citizens were highly displeas'd with Ananus for this horrid Execution, and sent secretly to Agrippa, who had advanced him to the Digitity of High-Priest, beseeching him that he might not be suffer'd to attempt any such thing for the sure. And some of them, who went out to meet Albinus, and conduct him to his Government, inform'd him, that Ananus had exceeded his Power in assembling the Council, which he ought not to have done without his Licence. Where-

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fers was whi Fer apon Albinus sent him a Letter full of Resentment, and Agrippa removed him from the Priesthood, after he had enjoy'd that Office three

Months. Josephus Antiq. lib. xx. cap. 8. In short, James was the Delight of all good Men. in fo much Favour and Esteem with the People, that they used to flock about him, and strive who should touch, though it were but the Hem of his Garment. They called him Oblias or Ozliam. that is, the Defence and Fortress of the People. meaning that his Prayers and Interest in the Court of Heaven conduced much to the Safety of their Nation; and imputed much of their following Difasters to the barbarous Execution which had been done upon him. His Episcopal Chair was preserv'd with a fort of Veneration, for some hundreds of Years, even to Eusebius his time, Hift. lib. 7. c. 19. Epiphanius fays he died in the ninety fixth Year of his Age, and twenty fourth after Christ's Ascension. St. Ferom says, that he was thirty Years Bishop of Jerusalem, and finished his Course in the seventh of Nero's Empire, which was A. D. 60. the same Year that St. Paul went to Rome upon his Appeal to Cafar. Hegefippus in Eusebius reports, that he was buried near the Temple, in the Place of his Martyrdom, and that a Monument was there erected for him, which remain'd a long time after. But Dr. Cave with good Reason questions the Truth of this; because the Jews did not usually bury within their City, much less so near the Temple; and least of all one whom they had executed as fo grievous an Offender against their Law. He therefore prefers the Opinion of Gregory of Tours, that he was bury'd upon Mount Olivet, in a Tomb which he had there provided for himself. His Feast is kept in the Latin Church May 1, in ConConjunction with St. Philip's; but the Greeks celebrate it October 23.

O Almighty God, whom truly to know is everlasting Life; Grant me perfectly to know thy Son Jefus Christ to be the Way, the Truth and the Life; that following the Steps of thy Holy Apostle St. James, I may stedsaftly walk in the way that leadeth to Eternal Life, through the same thy Son Jefus Christ our Lord. Amen.

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# The Life of St. Simon the Zealot.

ST. Simon is but just mention'd in the List of the Twelve Apostles, and is distinguished from Simon Peter by two Surnames, viz. the Cananite, Matt. x. 4. Mark iii. 18. and the Zealot, Luke vi. 15. From the first of these, some have concluded him to be born at Cana of Galilee, and that it was at his Marriage that our Lord turn'd the Water into

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into Wine. Dr. Mill, in his Greek Testament, hath observ'd, that this Name in several Copies is variously writ, Cananaus, Chananaus, and Cannaus. The learned Cave says, it hath no relation to Simon's Birth-place, but descends from a Hebrew Root which denotes Zeal; accordingly St. Luke, ch. vi. v. 15. styles him Simon Zelotes, and so his

two Surnames figuify but one thing.

When and upon what occasion he was call'd Zealot, is not fully agreed on. Nicephorus dates it only from the time of his Apostleship, wherein, fays be, he express an ardent Zeal and Affection for his Master, was an exact Observer of all the Rules of his Religion, and always opposed with a pious Warmth and Concern fuch as fwerv'd from it. But then it might have been expected, that if it had been given him on this occasion, it should have been taken notice of in the Gospel, as well as that of Peter and Boanerges, or at least by some Author much more ancient than Nicephorus. Others therefore, with more probability, conclude, that before his coming to Christ, he was one of that particular Sect or Party among the Jews, called Zealots, from a fingular Zeal they professed for the Honour of God, and the Purity of Religion, after the Example of Phineat, who, by an immediate Impulse, and without staying for the usual Formalities of Law, executed two very provoking Offenders, Zimri and Cosbi, Num. XXV. 11. which Action of his was approved of God, and counted to him for Righteousness through all Generations, Pf. cvi. 30.

In Imitation of Phineas, Mattathias, the first of the Maccabean Family, made himself Head of a Party of Men, who took upon them to execute Judgment in extraordinary Cases, and that not only by the Connivance, but with the Leave of

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the Magistrates and People; till in process of time, under Pretence of these Enthusiasms, they run out into all manner of Licentiousness and wild Extravagances; and when they had turn'd all things into Hurry and Confusion, themselves in the mean time fished in these troubled Waters. Josephus gives a large Account of them, and every where bewails the Mischiefs they did to their Nation. Of which, 'twas none of the leaft, that after Judaa became Tributary to the Romans. they were continually instigating the People to cast off their Yoak, and affert their Native Liberty; many of their prime Nobility they affaffinated, as Betrayers of their Country to a foreign Power: openly glorying that themselves were the Benefactors and Saviours of it. They abrogated the Succession of ancient Families, and thrust obscure and base-bred Persons into the Priests Office, that so they might oblige the most infamous Villains to their Party. In short, they stuck at nothing, however horrid or impious; they broke into the Temple, and profaned it; they murder'd the Priests, join'd with the Idumeans, fill'd the Streets of Ferusalem with Tumults, Rapine, and Bloodshed, while it was besieged by the Romans, and indeed were the main Cause of the Jews ill Succels in that fatal War. This is a true Account of the Sect of the Zealots, of which our Apostle is supposed to have been. We may reasonably presume, that as they were not quite so far degenerated in our Saviour's time, so even then he was not the worst of them. However, he ought not to fuffer any more in our Esteem, for having been a Zealot, than St. Matthew doth for his Trade of a Publican, or St. Paul, who was once a Pharifee, and violent Perfecutor of the Church of Christ.

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#### 196 The LIFE of St. SIMON the Zealot.

St. Simon continued in Worthip and Communion with the other Apostles and Disciples of Christ at Jerusalem; and at the Feast of Pentecost receiv'd the same miraculous Gifts of the Holy Spirit; fo that he was equally qualified with the rest of his Brethren for the Ministry of the Gospel. And we cannot doubt but that he exercised his Gifts with Zeal and Fidelity; But in what part of the World, is not very certain. Some fay he went into Egygt, Cyrene and Africa, and all over Mauritania, preaching the Gospel to those remote and barbarous Countries. And, if we may believe our own Authors, he came into these Western Parts, as far as our Island of Great Britain; where having converted great Multitudes, with manifold Hardhips and Pelecutions, he at last fuffer'd Martyrdom by Crucifixion, as 'tis recorded in the Greek Menologies. But Bede, Usuardus, and Ade, place his Martyrdom in Perfia, at a City called Suanir, where they fay the idolatrous Priests put him to Death; and for this they alledge the Authority of Eusebius his Martyrology translated by St. Feram; which, though it be not without many Faults, nor entirely either Eufebius's or St. Jerom's, hath yet the advantage of Antiquity above any now extant. As to the City Suanir in Perfia, it is not known to our Geographers. Possibly it might be the Country of the Suani or Surani, a People mention'd by Pliny and Prolemy, in Colchis, or a little higher in Sarmatia; which may agree with a Passage in the spurious History of St. Andrew, That in the Cimmerian Bosphorus there is a Tomb in a Grot, with an Inscription, That Simon the Zealot, or Cananite, was interr'd there. But this is but uncertain Tradition.

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# The LIFE of St. SIMON the Zealot. 197

Some have confounded our Apostle with Symeon the Son of Cleophas, Successor to St. James in the Bishoprick of Jerusalem; some fancy he was the same with that Simon said to be one of Christ's Brethren, Matt. xiii. 55. others will have all three to be but one Man: Such great Confusion hath the Similitude or Identity of Names produced in the Records of the first Times, which are but short and sew. See Note on Euseb. Hist. lib. 3. 6. 32. His Feast is kept by the Latins, with St. Jude 8, Octab. 28, but the Greeks celebrate it on june 1636.

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O Almighty God, who halt builtiby Church upon the Foundation of the Apoliles and Prophets, Jesus Christ himself being the head corner stone; Grant us so to be joined together in Unity of Spirit by their Destrine, that we may be made in holy Temple acceptable unto thee, through Jesus Christ our Lord. Amen.



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# The LIFE of St. JUDE.

BY three several Names is this Apostle mention'd in Holy Scripture, Jude or Judas, Thaddens and Lebbaus. The first he had in common with other Jews, and in Honour of one of the Twelve Patriarchs. The other two might be added to the former, partly to distinguish him from Judas the Traytor, who had render'd that Name odious

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to W edious to Christians, and partly as a Commendation of his Wisdom and Zeal: For Lebbaus, according to St. Jerom, signifies a Man of Wit and Understanding, and Thaddaus imports divine Ferworr; whence some of the Fathers call him, as well as the last mention'd Apostle, Zelotes.

He was Brother to James the Less, afterwards Bishop of Jerusalem, Matt. xiii. 55. Jude 1. and confequently bore the same Relation to our Lord as he did; for which we have already accounted in the Life of the faid St. James. It is not known when or by what Means he became a Disciple. of Christ, nothing being said of him till we find him in the Catalogue of the Twelve Apostles: Nor afterwards, 'till Christ's last Supper, when discoursing to them about his Departure, and comforting them with a Promise, that he would return to them again, meaning, after his Refurrection; and that the world should see him no more, but they should see bim: This Apostle asks him, Lord how is it, that thou wilt manifest thy felf to us, and not unto the world? John xiv, 22. It feems by this Question as if St. Jude expected s fecular Kingdom of the Messiah, with the Solemnity and Grandeur of which he could not reconcile Christ's private Manifestation of himself to his Disciples only: But the Answer satisfies him that the World was unqualify'd for the glorious Appearing of the Messiah, as having rejected both him and his Doctrine; that therefore for the future, his intimate Converse, and special Acts of Grace should be restrain'd only to those who made worthy Returns by A&s of mutual Love to him, and regard to his Laws.

Paulinus tells us, that the Province which fellto St. Jude's Share in the Apostolick Division, was Libya; but he doth not tell us whether it

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was the Cyrenian Libya, which is thought to have receiv'd the Gospel from St Mark, or the most Southern Part of Africk; and we find no other Account of his Preaching in these Countries. St. Paul taking Notice, 1 Con. ix. 5. that the Brethren of our Lord carried their Wives along with them, to provide them with Necessaries in the Course of their Ministry, some gather from hence, that they preached mostly in and near their native Country. However, the Armenians challenge St. Jude for the first Planter of Christianity amongst them, and will not allow his Remains to be lodg'd in St. Peter's at Rome (as is pretended) but say that he died and was bury'd in their Country: The Greek Menologies intimate, that he was thot to Death by Arrows, but mention not the Place where. But by the general Confent of the Writers of the Latin Church, he was marty'd with St. Simon in Persio, and accordingly is commemorated on the same Anniversary with him.

We have taken Notice before, in the Life of St. Thomas, how he fent Thaddans to Edeffa, to heal King Agharus of a long Fit of Illness, and instruct him and his People in the Doctrines of Christ. This Thaddens St. Ferom expresty declares to be our St. Jude; which the Moderns will not readily admit of, upon his fingle Authozity; especially since Eusebius makes him no more than one of the Seventy Disciples, which he would scarce have done, had he been one of the Twelve. He doth likewise indeed call him an Apostle; but that may imply no more, than that he was a Companion and Affistant to the Apostles, as we know the Seventy eminently were. Nor is any thing more common in ancient Ecclefiaflick Writers, than for the first Planters and Propagapagators of Christian Religion in any Country, to be honour'd with the Name and Title of Aposites. ed of his decomposed singuish doll on

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What this Apostle hath left us in Writing, is only one Epistle, inscrib'd at large to all Christians, and the last of those seven which are called Catholick; but is thought to have been chiefly intended for the converted Fews in their feveral Dispersions. He exhorts them to stand up manfully in the Defence of the Faith once delivered to the Saints, and to appose the false Teachers, meaning the Nicolaitans and Gnofficks, whose Manners were as corrupt as their Doarine, because they trusted to a Faith without Works. But because true Christian Charity, though zealous, is without Bitterness and Wrath, he directs the Christians to use gentle Methods with these deluded People, and to pluck them as brands out of the fire, meaning by Fire their impious Principles and Practices, which if continued in would certainly confume them.

As the Second Epiftle of St. Peter (fays the Learned Dr. Lightfoot) and this of St. Fude are very near a-kin in Style, Matter, and Subject: fo it is fairly conjecturable, that they were not far removed in time, speaking both of wicked ones, and Wickedness at the same Height and Ripeness. It may be Jude stands up in the Charge of his Brother James, among the Circumcision of Judea, and directs his Epistle to all those who were fanctified and preserved in those Apostatizing times, as his Brother had done

f to all the Twelve Tribes in general, of

In citing the Story of Michael the Arch-Angel s contending with the Devil about the Body of Mofer, ver. 9. he doth but the same that St. Paul doth in naming Jannes and Jambres, 2 Tim. iii. 8.

15 namely own'd among that Nation, though there was no such thing in Scripture; and so he argueth with them from their own Authors and Concessions: For among the Talmudists there seems to be something like the Relicks of such a Matter, viz. of Michael and the Angel of Death disputing or discoursing about setching away

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His alledging the Prophecy of Enoch, is an arguing of the very like Nature, as reciting and referring to some known and common Tradition that they had amongst them. To this Purpose the Book Sepher Jesher, an Hebrew Writer, speaketh of Enoch after such a Tenour: And in both these he useth their own Testimonies against themselves, as if he should have said at large, Thefe Men speak evil of Dignities, whereas they have, and own, a Story for current, that even Michael the Arch-Angel did not speak evil of the Devil, when he was striving with him about the Body of Moses. And wheres as they shew and own a Prophecy of Enoch, of God coming to Judgment, these are the very Men to whom this Matter is to be applied.' Thus far have we the Words of this judicious and eminent Divine, concerning the Epistle of St. Jude; Words which give a sufficient Answer to the only Objection made against the Authority of it, viz. that it cites Apocryphal Writings. That St. Jude was a married Man, we cannot doubt, fince Hegesippus in Eusebius Hist. 1. 3. c.

doubt, fince Hegesippus in Enselvius Hist. 1. 3. c. 20, mentions two of his Grand-Children, of whom he there gives this Account. The Emperor Domitian, in the Persecution which he rais'd against the Christians about A. D. 91. and continued for some Years, commanded that if any of the Posserity

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flerity of David and Kindred of Christ were left alive, they should be put to Death, as having a dangerous Title to the Government: Whereupon the two Persons aforesaid were brought before him, and upon Examination, own'd with great Sincerity, that they were Descendants of the House of David, but withal that they were Men of a very narrow Fortune, having an Estate in Land of about 39 Acres, which they managed themselves, for the Support of their Families. The Truth of this was soon evinced by the Hardnels of their Hands. Being further question'd touching the Meffiah and his Kingdom, they replied, That though he was a King, yet it was in Heaven, not on Earth, where his Kingdom should not appear 'till the End of the World, when he should come in Glory to judge both the Quick and the Dead. Dumitian observing the Meannels and Simplicity of the Men, difcharged them without farther Trouble, as being below his Fears and Jealousies. And Tertullian adds, that he immediately put an End to the Perfecution which he had rais'd against the Christians. Thefe Men (fays my Author) wereafterwards Chiefs in the Government of the Church. As for St. Jude, he is thought by some to have out-lived the Reign of Nero and the Destruction of Ferusalem.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in Unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto thee, through Jesus Christ our Lord Amen.



# The LIFE of St. MATTHIAS.

IT is the Advice of the Learned Francis Combefis, that we should believe nothing of St. Matthias, but what we find in the Acts of the Apostles. However, the Curious may be entertain'd with a History of his Life in Bollandus, p. 431. said to be writ in the twelfth Century, by a Monk of the Abby of St. Matthias at Treves, wherein it

is affirm'd that our Apostle was a Native of Bethlebers, of the Tribe of Judah, and of an illustrious Family: That he was well instructed, not only by his Parents, but by an eminent Rabbi. named Symeon: That after his Election to the Apostleship, he was appointed to preach the Gospel in fome Province of Palastine, where he wrought abundance of Miracles, and converted great Multitudes to the Faith of Christ. That thirty three Years, or thereabout, after the Passion of Christ. Ananus the younger, High-Priest of the Fewer having put James the Less, Bishop of Jerusalem, to Death, caus'd Matthias, at the fame time, to be apprehended in Galilee, and brought before him; where when upon Examination he confeffed Jesus of Nazareth to be the Messiah, the High-Priest condemn'd him to be stoned, and the Sentence was immediately executed. This is the exactest Account we have of St. Matthias, except what the Holy Scripture relates of him: to which we now proceed.

After the Apostles had attended our Lord to the top of Mount Olivet, and been Witnesses of his glorious Ascension into Heaven, they return'd thence to John's House in Mount Sion, which Nicephorus fays was the usual place of the first Christian Assemblies. The whole Company at this time confifted of about one hundred and twenty Persons. In the midst of them St. Peter stands up, and gives them a succinc Account of Judas Iscariot, who had been lately one of the Apostolick Order, and had been impower'd equally with them to preach and to work Miracles in Christ's Name. That not withstanding the high Privileges and facred Character he was invested with, a Spirit of the basest Ingratitude, Avarice, and Perfidiousness, reign'd within his Breast, which H

which had often prompted him to grudge his Master every thing, and to embezzle his Goods with which he had entrusted him; and at last prevail'd with him, for the vile Lucre of thirty pieces of Silver, to betray his innocent Lord into the Hands of his implacable Enemies, to whom he join'd himself, and conducted them to the place where he knew Jesus would be at such a time, and then with a treacherous Kiss pointed him out to them, that they might be sure to lay Hands on the right Person, and prevent his escape.

But afterwards, when this fordid Traytor faw that his Master was arraign'd, and condemn'd, and just ready to be led to Execution, and that he did not by his Divine Power rescue himself from his Persecutors, as some times before he had done, a direful Horror and Despair came upon him, which render'd him unable to contain himself, or keep the Reward of his Treason any longer; but to the Sanbedrim he repairs, throws the Money at those who had given it him, openly confesses to them that he had betray'd innocent Blood, and then went and hanged himself. But the Rope, or that to which it was fastened, breaking, he fell down headlong, and burst afunder, and his Bowels gushed out. His Money was turn'd into a standing Monument of his Villany, being laid out in the Purchase of a Burying-place for Strangers, which, in reference to the treasonable Acquifition, was by every body called, the Field of Blood.

St. Peter observes, that all this was foretold by the Royal Prophet David, who had spoken expressly of this Son of Perdition's Apostasie; and at the same time declared, that another should succeed in his Office. For the sulfilling of which, he moves for a speedy Election of a new Apostle;

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# The LIFE of St. MATTHIAS. 207

and that he should be one of those Disciples who had attended upon Christ all the time of his publick Ministry, from the Day that John baptized him, to the time that he was taken up into Heaven; that so he might be a proper and unexceptionable Witness of the holy Life and mighty Works of the Lord Jesus, and especially of that great Ratification of all his Doctrine and Mi-

racles, his Resurrection from the Dead.

The whole Assembly readily agreed to St. Peter's Proposal, and appointed two Candidates, one called Joseph, surnamed Barsabas and Justus, supposed to be Brother to James the Less; and the other called Matthias. The way of Election was by Lots, a way frequently used both by Jews and Gentiles, for the Choice of Officers and Magistrates: The Apostles had recourse to it, more especially at this time, because the Holy Ghoft was not yet given, by whose immediate Directions they were chiefly guided afterwards. And that they might not depend upon meer Chance, they put up their Prayers to God, that be, who knew the Hearts of all Men, would shew whether of those two he had chosen. The Lots being put into the Urn, the Name of Matthias was drawn first; whereupon he was declared to be the Twelfth Apostle.

From hence we may certainly conclude, that though the Scripture be filent as to the time when Matthias became a Disciple of Christ, yet he was one of his earliest Followers and Attendants. That he might be of such long standing, St. Peter insists, and with very good reason, that his Testimony of Christ might be grounded upon his own personal Knowledge of every thing, and so equally valid with that of the other Apostles. Eusebius and Epiphanius name him for one of the

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#### 208 The LIEB of St. MATTHIAS.

Seventy Disciples; and so doth Clemens Alexandrinus, who tells us withal, that some in his time took him for Zacchaus, the rich Publican; but his Conversion was of too late a Date for that constant Attendance on our Lord, which

St. Peter required in an Apostle.

After the first Fruits of our Apostle's Ministry spent in Judge, he is supposed by the Greeks to have travell'd Eastward: St. Ferom fays, his principal Residence was near the Irruption of the Ri-Ner Apfarus, and the Haven Hyffus in Cappadocia. The People were a very rough, uncivilized fort of Men; among whom, after painful Labours and Sufferings, and numerous Conversions to the Christian Faith, he was crown'd with Martyrdom, A. D. 61. or, as others, 64. Darotheus will have him to dye at Sebastople, and to be buried there near the Temple of the Sun. An ancient Mantyrology reports him to have been feiz'd by the Fews, and, as a Blasphemer, to have been first floned, and then beheaded. But the Greek Offices, Supported herein by several ancient Breviaries, tell us that he was crucified. His Body, by some, is pretended to be at Rome; by others, at Treves in Germany. Bollandus thinks, the Body of Matthias, which is at Rome, is of that Matthias who was Bishop of Ferusalem, A. D. 120. whose History they confound with our Apostle's. The Greeks celebrate his Feast August 9, the Latins February 24, except it be Leap Year, and then 'tis Feb. 25.

Some things have been pretended to have been writ by St. Matthias, but nothing ever allow'd of by the Church, Clem. Alex. relates a Saying of his, of great use in the Life of a Christian: Tis to this purpose; That we ought to mortify and subdue the Flesh, and maintain a continual opposition to it, by granting it nothing, whereby its irregular

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#### The LIFE of St. MATTHIAS. 209

and sensual Desires may be gratified; but that we should, on the contrary, nourish and fortify our Souls with Faith and divine Knowledge. Strom. lib. 3.

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p. 436.
Some have thought, that the same Father, lib. 2.
p. 380. cites a Passage out of a Book called, The Traditions of St. Matthias; but perhaps, upon a careful Inspection of the place, nothing of a Book will appear to be intended, but only this Sense, that Matthias and all the Apossles left us one and the same Tradition, as they all received one and the same Doctrine.

O Almighty God, who into the place of the Traytor Judas, didst chuse thy faithful Servant Matthias, to be of the number of the Twelve Apostles; Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ pur Lord Amen.



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# The LIFE of St. BARNABAS.

ST. Barnabas, though not of the number of the Twelve, yet is honour'd by St. Luke and the primitive Writers, with the Title of an Aposse; and indeed the great Share which he hath in the Acts of the Apostles, justly bespeaks him a place among them. He was first called Joses, by a softer Termination, familiar with the Greeks, for Joseph.

Joseph. His Fellow-Disciples added the Name of Barnabas, as fignificant of some excellent Property in him. St. Luke interprets it, the Son of Confolation, Acts iv. 36. which he was very forward to administer to the Afflicted, both by Word and Deed; as his comfortable Discourses, his felling his own Estate, and collecting the Benevolence of others, for the Relief of the poor indigent Christians, do abundantly testify. St. Jerom de nom. Hebr. says, that this Name farther denotes the Son of a Prophet; and in this respect too, it is well suited to our Apostle, as being eminent for his prophetick Gifts and Endowments.

He was of the Tribe of Levi, of a Family removed out of Judea, and lettled in the Isle of Cyprus, where they had purchased an Estate, as the Levites might do, out of their own Country. His Parents (we are told) finding their Son of a promising Genius and Disposition, put him to School at Jerusalem, under the Tuition of Gamaliel, St. Paul's Mafter; which if fo, it might lay an early Foundation of that Intimacy which was afterwards between these two Apostles. We are farther told, that being a frequent Speciator of Christ's Miracles, particularly of his Curing the Paralytic at the Pool of Bethefda, he took him for his Master, and brought him to his Sister Mary's House, where he was wont to affemble with his Disciples, as the Church continued to do afterwards; and that her Son Mark was that young Man who bore the Pitcher of Water, whom our Lord commanded his two Disciples to follow Home, and there prepare for them to eat the Passover. However, Clemens Alexandrinus, Eusebius, Epiphanius, and others, positively affirm, that he was one of the Seventy Disciples, and, perhaps, one of the first and chief of them.

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# 212 The LIFE of St. BARNABAS.

The first mention we have of Barnabas in Holy Scripture, is the Record of that great and good Service he did the infant Church of Christ, by succouring it with the Sale of his Patrimony in Cypras, the whole Price of which he laid at the Apostles Feet, to be put into a common Stock, and disposed of, as they should think sit, to such as wanted, Asts iv. 36. The rest of the richer Christians all did the same thing: None of them kept their Plenty to themselves, but turn'd their Houses and Lands into Money, and devoted it to the common use of the Church. Only Barnabas is recorded by Name, as parting with the most valuable Estate on this occasion, or being the most forward and ready to begin a common Fund, and set others a landable Pattern to copy after.

And now Barnabas became confiderable in the Ministry and Government of the Church. For we find that St. Paul coming to Jerusalem three Years after his Convertion, and not readily getting Admittance into the Church, because he had been so grievous a Persecutor of it, and might still be suspected of a Design to betray it; he addressed himself to Barnabas, as a leading Man among the Christians, and one that had personal Knowledge of him; who presently introduced him to the Apostles, Peter and James, and satisfied them of the Sincerity of his Conversion, and in what a miraculous Way it was brought about. This Recommendation carried that Weight with it, that Paul was taken into Peter's House, and

About four or five Years after this, the good News was brought to the Church at Jerusalem, that several of their Body, who had been driven from thence by the Persecution rais'd about

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St. Stephen, had preached at Antioch with fuch fuccels, that a great Number both of Jews and Profelytes embraced Christianity; and wanted some of the superior Order to confirm them. Hereupon Barnabas was deputed to settle this new Plantation. Upon his arrival he rejoiced extreamly, to see what Progress the Gospel had made among them, and earnestly exhorted them to continue immoveable in their Profession of Jefus Christ. And being himfelf a good Man, and full of the Holy Ghoft, and of Faith, his charitable Deeds accompanying his Discourses, and his pious Life exemplifying his found Doctrine, People were much influenced by him, and great Additions made to the Christian Church, Acts xi. 24. But there being too large a Field for one Labourer, he went to fetch Saul from Turfus; who came back with him to Antioch, and affifted him a whole Year in the Establishment of that Church. Their Labours prosper'd, their Assemblies were well fill'd, and the Disciples (who before this were call'd among themselves Brethren, Believers, Elect, &c. and by their Enemies Nazarenes and Galileans) were called Christians first in Antioch. Acts xi. 26. A. D. 43. Claudii Imp. 3.

Upon the Notice which the Prophet Agabus gave to the Church at Antioch, that there would shortly be a great Famine throughout the World, (or Roman Empire, as 'tis commonly understood) and especially in Judea; the Antiochians considering the Number and Necessities of their Christian Brethren at Jerusalem, and how generously the richer sort there had exhausted their Estates in the Maintenance of the Poor, determin'd to send them a provisionary Relief against the ensuing Scarcity; which they rais'd by Contributions, according to every Man's Ability, and sent it to the Heads of

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the Church there, by the Hands of Barnabas and Paul. This Famine lay heavy upon Judea, during the four Years Government of Cuspius Fadus and Tiberius Alexander, Presidents of that Province under the Emperor Claudius, as Josephus ob-

ferves, Antig. lib. xx. c. 3.

When the Apostles had fulfill'd their charitable Embassy, and staid some time at Jerusalem to see the good Effect of it, they return'd again to An-tioch, bringing with them John, whose Surname was Mark, the Son of Mary, Sister to Barnabas, whose House (as we hinted before) was the Sanchuary where the Disciples found both Security for their Persons, and Conveniency for the Solemnities of their Worship. They had not been long return'd, before an express Revelation was made to the Church, by the Mouth of one of the Prophets who minister'd there, that Barnabas and Saul should be set apart for an extraordinary Work. whereunto the Holy Ghoft had defign'd them, Ads xiii. 2. Whereupon they appointed a Day for this folemn Mission, and after much Prayer and Fasting, they laid their Hands upon them, and ordain'd them to their Office; which was, to travel over certain Countries, and preach the Gospel to the Gentiles. From this joint Commission Barnabas obtain'd the Name of an Apostle, not only among later Writers of the Church, but with St. Paul himself, and St. Luke in his History of the Apostles A&s. Upon this account it is that St. Ferom calls him, the Fourteenth Apostle; St. Ambrose says, he well deserv'd to be esteem'd as such; and so the Greek and Latin Church agree to honour him.

But to proceed. Paul and Barnabas being thus confecrated the Apostles of the Gentiles, enter'd upon their Province, taking with them John-Mark

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for their Minister or Deacon, who assisted them in fundry ecclefialtical Offices, particularly in taking Care of the Poor. They departed from Antioch to Seleucia, a City of Syria adjoining to the Sea; from whence they set Sail for the life of Cyprus, the native Country of Barnabas; and arrived at Salamis, a Port formerly of great Account. Having undauntedly preached Christ here in the Jews Synagogue, they proceeded to Paphos, a City in the same life; famous for the Temple of Venus, the tutelar Goddess of the Island; concerning which the Inhabitants have a Tradition, that at St. Barnabas his Prayers it fell flat to the Ground; and the Ruins of an ancient Fabrick are still shew'd to Travellers, and under it an Arch, where Paul and Barnabas were thut up in Prison. The Conversion of Sergius Paulus the Reman Proconsul at this Place, and the miraculous Blindness inflicted on Elymas the Sorcerer for opposing the Apostles, are related in the Life of St. Paul. From hence they cross'd the Sea to Perga in Pamphylia; where their Deacon John, to the great Grief of his Uncle Barnabas, left them, and returned to Ferufalem, either tired with continual Travels, or discouraged at the unavoidable Hazards and Difficulties which he saw accompanied the Preachers of Christ from hardened Jews and idolatrous Gentiles.

The Apostles tarried not long at Perga; but travell'd seventy or eighty Miles Northward, to Antisch in Pisidia, so call'd to distinguish it from the other Antisch in Syria, mention'd before. Here they preached to the Jews in their Synagogue, but meeting with blasphemous Opposition, they told them plainly, that they thought it reasonable to preach the Word of God to them

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in the first Place; but since they had so unthanks fully rejected it, they would now make the same Overtures of Salvation to the Gentiles, according as the Lord had commanded by his Prophets. But the exasperated Fews stirred up some of the principal Citizens, to persecute them and force them away. Whereupon they left this Place, and came to Iconium the Metropolis of Lycaonia: And continued there a good while, preaching in the Synagogue with great Success; 'till the old Spirit of Jewish Rage and Malice prevail'd against them here also, and obliged them, for the avoiding of Violence and froning, to retire to Lyftra and Derbe, Cities in the fame Province: At the former of which Places, working a miraculous Cure upon a Man that had been lame from his Mother's Womb, the Inhabitants adored them, and in good earnest took them for Gods; Barnabas they treated as Jupiter, their Sovereign Deity, either because of his Age, or for the Gravity and Comeliness of his Person, being represented by all Antiquity as a Man of a venerable Afpect and Majestick Presence. They with all Humility declared themselves to be but Mortals, and the unconstant Populace soon satisfy'd themselves that they were no more; for at the Perswasions of their indefatigable Perfecutors who follow'd them hither also, they made an Affault upon them, and stoned Paul 'till left for dead. But he quickly recovering his Spirits and Strength through the infinite Mercy of God, they departed to Derbe; where when they had converted many to the Faith of Christ, they returned back to Lystra, Iconium, and Antioch in Pifidia, confirming the Souls of the Disciples, and exhorting them to continue in the Faith; and that we must through much tribulation enter into the Kingdom of God. Hence they revifited

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to tra V fired the Churches in Pamphylia, Perga and Attalia, where they took Ship and fail'd to Antioch in Syria, the Place whence they had first set out. Presently after their Arrival, they called the Church of this City together, and gave an Account of their Travels, and the good Success which their Preaching had in the Gentile World,

Acts xiv.

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They had not rested themselves long, before their Affistance was required to compose a Difference in this Church, occasion'd by some of the Fewifb Converts, who would needs perswade the Gentiles that they were bound to join the Mofaick and Christian Laws together, and to be circumcifed as well as baptized. The Part which Barnabas bore in this Controversie, was to have distwaded the Zealots from pressing such unneceffary Observances; but when all Endeavours proved ineffectual, he was deputed with St. Paul and others, to go up to the Church at Jerusalem, and submit the Question to be determin'd by them in a full Assembly. Here probably it was that Mark reconciled himself to his Uncle Barnabas. and returned with him and St. Paul to Antioch. after they had succeeded in their Business at Fern. falem, and obtain'd a Decree from the Synod there, that the Gentile Converts should not have Circumcifion and other Mosaick Rites imposed ppon them.

This Determination very much comforted and quieted the Minds of the Gentiles; but it did not prevent the bigotted Jews from keeping up a Separation from them; and that with so much Ostinacy, that when St. Peter some time after came to Antioch, for fear of offending them, he contradicted his former Practice, and late Speech and Vote in the Synod at Jerusalem, and refrain'd

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from all Sorts of Communion with the Gentiles; and Barnabas himself, though a great and good Man, was tempted by the Authority of his Example to commit the same Errour. Though doubtless upon St. Paul's Reproof, Gal. ii. 14. they both took more Courage, and walked according to the true Liberry and Freedom of the

Gufbel.

Some Days after this last Occurrence, Paul made a Proposal to Barnabas, that they should repeat their late Travels among the Gentiles, and fee how the new planted Churches encreased in their Numbers, and improved in the Doctrines which they had taught them. Barnabas very readily complied with the Motion, but defired that he might take his reconciled Nephew Joba-Mark along with them. This Paul would by no means agree to, because in their former Course, Mark had not shewn the Constancy of a faithful Minifler of Christ, but consulting his Ease in a dangerous Juncture, parted from them without Leave at Pamphylia, and returned to Jerusalem. Barnabas still infifted upon taking him, and the other continuing as resolute against it, a sharp Debate arole, which ended in a Rupture; and fo thefe two Holy Men, who had for feveral Years been Companions in the Ministry, and with unit. ed Endeavours propagated the Gospel; now took different Provinces: Barnabas with his Kiniman fail'd to his own Country Cyprus; and Paul with Silas went to the Churches of Syria and Cilicia. A& XV. 30.

Though this Separation of the Apostles might feem to reflect on them as to the Government of their Paffions, yet the Providence of God did fo over rule it, as to redound to his Glory, and the greater Benefit of his Church. Their taking fe-Depoiled Line on the property and

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weral Ways, was the Occasion that the Gospel was preached in more Parts of the World, than otherwise it would have been in the same Compass of time. And the future Service of John-Mark in the Ministry, proved so faithful and laudable, that St. Paul was perfectly reconciled to him, insomuch that he recommends him very heartily to the Colossam, Col. iv. 10. and afterwards in his Imprisonment at Rome, he sends to Timothy to bring Mark along with him, giving him the Character of a very useful Person.

2 Tim. iv. 11.

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From henceforth we have no farther Account of St. Bornabas in Holy Scripture, but must have Recourse to Ecclefialtical Historians; who tell us, that he did not continue to his Life's End in Cyprus, but preached the Gospel in several other Places. Dorotheus and the Author of the Recognitions make him to have been at Rome, and mention Part of a Sermon preach'd there by him. The Writers of the Roman Church affirm, that he founded a Church at Milain, and was himself the fiest Bishop of it. The Greeks tell us, that he went for Alexandria, and thence into Judea. Theodoret thinks that he returned to St. Paul again, and was fent by him to Corinth along with Tiens, However, 'tis thought that he ended his Days in his own Country Cyprus, by Martyrdom, in the following Manner. Certain Jews coming from Syria to Salamis, where Barnabas then was, enraged at the great Success which his preaching had, let upon him as he was disputing in the Synagogue, in a Corner whereof they that him up 'till Night, when they brought him forth, and after infinite Tortures stoned him to Death. His Kinsman John-Mark privately bury'd his Body

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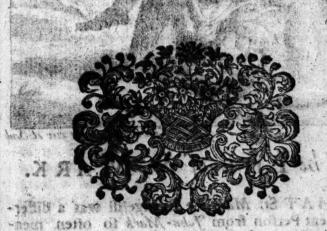
in a Cave not far distant from the City. 'Tis shid the Remains of his Body were discovered in the Reign of the Emperor Zeno, A. D. 485. with St. Matthew's Gospel written in Hebrew by St. Barnabas his own Hand, lying upon his Breast.

There is an Epille extant in Greek, which bears this Apostle's Name; the Church hath not receiv'd it into the Canon of Holy Scripture, and Eusebius and St. Ferom for that Reason call it Apocryphal; but they do not deny that it was written by St. Barnabas. Clemens Mexandrinus and Origen often quote it, as his. And Menardur (who first published the Greek, with the old Latin Version, at Paris, 1641.) shews very well that it is the same which the Ancients had, because all their Quotations are found in it, unless it be one Passage, where Clemens Alexandrinus feems to have millaken the Name of Barnabar, for that of Clemens Romanus. The Stile of it favours of the Apostolick Age; yet it appears to have been composed some time after the Destruaion of Ferusalem, when Barnabas indeed might fill be living. The Beginning of it is wanting, and the Infeription, if ever it had any. But the Matter of it evidently shews, that it was written to fuch Jews as are mention'd Alls av, who having einbraced Christianity. hill held that the Objervance of the Ceremonial Law was necessaty to Salvation. It hews that this Law is abolished by the Gospel, and that the Usages of it are of no Concernment to Christians. The latrer Part of it contains excellent Precepts, fet forth under the Notion of two Ways the one of Light, the other of Darkness; the one under the Conduct of the Angels of God, the other under the Influence of the Angels of Satan. The way of Light is a Summary of what a Christian is to

### The LIFE of St. BARNABAS. 221

to do, that he may attain eternal Happiness; and the way of Darkness represents those particular. Sins and Vices which exclude Men from the Kingdom of God. He closes the whole with pressing Christians to live so, that they may be blessed to all Eterry. The Gospel attributed to this Apostle, and all Acts, presended to be written by his Nepl w John Mark, are meer Forgeries. Both the Latin and Greek Church keep his Feast June 11.

O Lord God Almighty, who didst endue thy Holy Apostle Barnabas with singular Gifts of the Holy Ghost; leave me not, I beseech thee, destitute of thy manifold Gifts, nor yet of Grace to use them always to thy Honour and Glory, through Jesus Christour Lord. Amen.



riants at one Life of St. Buraches, is not at all combined by Learned Men at this Day: Whorther to the agree, start not withflanding his Resear Name, aft. Was been of family by tents, of the Trine of all thins of the Frine of the Trine of

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# The LIFE of St. MARK.

THAT St. Mark the Evangelist was a different Person from John-Mark so often mention'd in the Life of St. Barnabas, is not at all doubted by Learned Men at this Day: Wholikewise agree, that notwithstanding his Roman Name, he was born of Jewish Parents, of the Tribe of Levi, and Line of the Priesthood; and that he proba-

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probably assumed the Name of Mark, at his going to Rome, after the Example of his Countrymen, who usually took Roman Names on such Nicephorus will have him to be St. Occasions. Peter's Sifter's Son; and Epiphanius makes him one of those Disciples, who taking Offence at our Lord's Discourse of eating bis flesh, and drinking bis blood, John vi. went back, and walked no more with bim; but that his Uncle St. Peter recovered him again. But the Account of a much older Man, Papias Bishop of Hierapolis, in Euseb. lib. 3. c. 39. quite overthrows this; for he politively offirms that St. Mark never was a Hearer or Follower of our Lord. 'Tis most probable that he was a Disciple and Convert of St. Peter's, who calls him bis Son, 1 Pet. 5. 13. and whom he alfifted in the Quality of an Amanaenfis or Interpreter, as the aforelaid Papies Ityles him.

But because some may wonder, how an Apofile inspired with the miraculous Gift of Tongues, as St. Peter undoubtedly was, Ads ii. 14. should want an Interpreter; 'tis answer'd, that the In-I Cor. xii. 10. and whenever there was a sufficient Interpreter, the Apostle's Sense was convey'd to others by his means; though perhaps this was not supernatural in St. Mark, but only the effect of his Education: He might be bred to good Skill in the Roman Language; some will have him so great a Master of it, that he chose to write his Gospel Originally in it: Though I am inclin'd to think, that both Greek and Latin were as commonly join'd in the Schools of Grammarians then, as they are in our Days; and we are told, that in his time there were very few Romans of any Fashion, who did not understand Greek.

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That his Gospel was composed at Rome, and at the Entreaty of the Christians there, is the unanimous Tradition of the Ancients, viz. Papias, Irenaus, Clemens, Tersullian, &c. as also that it was perused by St. Peter, and ratify'd by his Authority. Only Irenaus intimates, that it was Written after St. Peter's Death, and Dr. Cave feems to believe that in his Life-time he only furnished the Evangelist with Materials, and gave him Directions for putting them together as we now have them; but that the Work was not actually composed till after the Apostle's Death. It was anciently flyled St. Peter's Gospel; and St. Chrysoftom observes, that the style and manner of Expression is like that in his Epistles, representing much in a few Words. It may very well be looked upon as a Supplement to St. Matthew's Gospel; for though in some things it be more concile, yet in others it is larger and more His great Impartiality in his Relaparticular. tions appears from hence, that he is so far from concealing his Mafter St. Peter's Denial of Christ, that he records some particular Aggravations of it, which none of the other Evangelilts have mention'd .

Eusebius tells us, that St. Mark preached the Golpel in Egypt, and planted a Church in Alexandria, the Metropolis of it, Hist. 1. 2. c. 16. Valesius reports it as the Opinion of Eutychius, Patriarch of Alexandria, that he came thither in the ninth Year of the Emperor Claudius, which was A. D. 49. the Year that the great Synod was held in Jerusulem. Metaphrasies and others lay, he proceeded Westward to Marmorica, Pentapulis, and several Parts of Libya, and notwithstanding the barbarous Ignorance and Idolatry of the Inhabitants, converted many of them to the Faith

of Christ. After this be return's to Alexandria, and ordain'd Pattors and Governors in that Churen-But at the Solemnity of Easter, while he was employ'd in Divine Worthip, the great Enemy of God and Man rais'd a tumultuous Company of idolatrous People against him. It happen'd that the superstitious Rites of Serapis were celebrated at the same time: The Egyptians, to vindicate their Idol, broke in upon St. Mark, and binding his Feet with Cords, dragged him through the Streets, and thrust him into Prison, where in the Night he was much strengthen'd and comforted . By a heavenly Vision. The bloody Rage of the Idolaters not being yet satiated, they return'd early next Morning and dragg'd him about the Streets a fecond time, and miserably bruised and tore his Flesh, till he expired in their cruel Hands. to the remaining part of his History, how his Enemies burnt his Body to Ashes, how those Ashes were gather'd up, and decently entomb'd by the Christians near the place where he used to preach; how they were afterwards translated from Alexandria to Venice, where they are preferv'd with religious Veneration; these things are related by Authors whose Gredit we cannot wholly rely However, the Venetians have adopted St. Mank the Tuteler Saint and Patron of their Republick, and erected to his Memory one of the richest and stateliest Churches that the Christian World can boast of.

The twenty fifth of April is kept as the Day of his Martyrdom; but the Year wherein he suffer d is not certain. Irenaus supposes that he out-lived St. Peter and St. Paul some confiderable time, and their Martyrdom is placed about the end of Ne-

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O Almighty God, who hast instructed thy Holy Church with the heavenly Doctrine of thy Evange-list Ss. Mark; Give me Grace, that being not like Children, who are carried away with every Blast of vain Doctrine, I may be established in the Trush of thy Holy Gospel, through Jesus Christ our Lord. Amen.





# The LIFE of St. LUKE.

ST. Luke hath had the same Fate with St. Mark, to be represented one of those Disciples who deserted our Lord, upon occasion of some Passages in his Discourse, John vi. and that he was afterwards recover'd by St. Paul; as also that he was one of those two Disciples, to whom our Lord presented himself on the Day of his Resurrection.

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rection, as they were travelling from Jerusalem to Emmaus: Which some are so far from allowing, that they affirm he never faw our Lord, and ground themselves for this upon his own Words in the beginning of his Gospel. But the learned Dr. Whithy observes, that those Words, Luke is 1, 2, &c. are so far from giving any ground to this Affertion, that they fairly plead for St. Luke's personal Knowledge of all the things written in

his Gospel, even from first to last.

He was born at Antioch, the Metropolis of Syria, a City of great Traffick and Riches, and eminent for Schools of Learning, which produced the most renowned Masters in all Arts and Sciences. Besides the Learning which he acquired here in his younger Years, he improved himself by his Travels in several Parts of Greece, and Egypt, as we are told, and became particularly well-skill'd in Phylick, which he made his Protession. They that from hence infer the Quality of his Birth and Fortunes, forget to consider that this noble Art was in those Times managed by Perfons of no better Rank than Servants: Upon which account Grotius conceives that St. Luke was carried to Rome, and lived a Servant to some Family there in Quality of a Phylician: Whence, having obtain'd his Freedom, he return'd into his own Country, and probably continued his Profeffion all his Life, it being to fairly confiftent with, and in many Cases subservient to, the Ministry of the Gospel, and the Care of Souls.

Metaphrastes, Nicephorus, Gretser, and others, mightily celebrate him for his Skill in another Att, viz. that of Painting: And Dr. Cave mentions an ancient Inscription found in a Vault near the Church of St. Mary in via lata at Rome, supposed to have been the place where St. Paul

dwelt,

dwelt, wherein mention is made of a Picure of the Blessed Virgin, UNA EX VII AB LUCA DE-PICTIS, being one of the Seven painted by St. Luke.

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When he first became a Christian, is uncertain. Those who understand him in the beginning of his Gospel to say, that he had the Facts from the Report of others who were Eye-witneffes, make him a Convert of St. Paul's, and that he learn'd the History of his Gospel from his Conversation, and writ it by his Direction, as St. Mark did from the Dictates of St. Peter; and that when St. Paul in his Epistles, Rom. ii. 16. 2 Tim. ii. 8. says, according to my Gospel, he means this of St. Luke, which he flyles his, in respect of the great Share he had in the Composure of it. But those, on the other side, who hold that he writ his Gospel upon his own personal Knowledge, observe, that he could not receive it from Sr. Paul, as an Eyewitness of the Matters contain'd in it; because all those Matters were transacted before Sr. Paul was converted to the Christian Faith, who never faw our Lord otherwise than as he appear'd to him after his Resurrection; that therefore when he fays, according to my Gofpel, he means no more than that Gospel in general which he preached; the whole Preaching of the Apostles being styled, the Gospel. They observe farther, that it is not probable St. Luke was converted by St. Paul; otherwise he would have called him his Son, as the way was for the Apostles to call their eminent Converts; but he mentions him by the style of Lake the beloved Physician, Col. iv. 14. They make him therefore one of the Jewish Proselytes at Antioch, of which there were great Numbers in that City; they fend him afterwards (upon the Authority of Theophylact) to Jerusalem, for a more perfect Education in the Jews Learning:

Hence they bring him into the Number of Christ's Seventy Disciples, for which they quote Origen and Epiphanius, who express affert it; and so they conclude that he wrote his Gospel upon his

own personal Knowledge.

That St. Luke became St. Paul's Companion in Travels, and Fellow-labourer in the Work of the Ministry, is evident from both their Writings, i. e. the Acts of the Apostles, and St. Paul's Epistles. He follow'd him in all his Dangers, (especially after his going into Macedonia) was with him at his several Arraignments at Jerusalem, accompanied him in his hazardous Voyage to Rome, where he still attended on him to serve his Necessities, and supply those ministerial Offices which the Apostle's Consinement would not permit him to undergo, and especially in carrying Messages to those Churches where he had planted Christianity.

And this is the time and place affign'd, with good probability, by the learned Mr. Echard, for St. Luke's writing his Gospel, viz. at Rome, during St. Paul's two Years Imprisonment there. The occasion of it (as he himself intimates in the Introduction) was, partly to prevent those falle and fabulous Narrations which even then began to be obtruded upon the World, and partly to supply what seem'd wanting in the two former Evangelists, though it is not certain whether he had seen St. Matthew's Gospel when he wrote this. He mainly infifts upon what relates to Christ's Priestly Office; for which reason the Ancients, in accommodating the four symbolical Representments mention'd Ezek. i. 10. to the four Evangelists, affigu'd the Ox or Calf to St. Luke. The whole is writ with much Variety, and in purer Greek than the former Gospels, though not wholly

wholly free from Hebraisms or Syriacisms. He dedicates it to one Theophilus, who (because he styles him most excellent) is thought to have been some Magistrate of Antioch, whom St. Luke had converted and baptized. St. Jerom is of Opinion that this Gospel was writ in St. Paul's Travels through Achain and Baotia, which was about eight

Years before the term affign'd above.

D

His History of the Apostolical Acts was written, no doubt, at Rome too. In the Dedication of it to the same Theophilus, it appears that it was composed after his Gospel; and from the Conclusion we may gather, that he finish'd it at the end of St. Paul's two Years Imprisonment: Though we may well take it for granted, that he committed to writing the several Facts all along at the times when they happen'd, having himself

been an Eye-witness to them.

And now having loft the Light which his own History afforded us of himself, we are much bewilder'd among the Ecclefiastical Historians to find how he was employ'd the remaining part of his Life, or where and in what manner he ended his Days. An Arabick Writer of his Life in Kirftewins, fays, that prefently after St. Paul's Enlargement he was martyr'd at Rome; for which he gives this reason, that if he had lived longer, he would have continued his Acts of the Apostles farther. Metaphrastes makes him leave Paul at Rome, travel into Egypt, and take upon him the Episcopal Charge of the Church of Thebais; but he is not easily credited in this. Epiphanius reports him to have preached in Dalmatia, Galatia, Italy, and Macedonia. As little agreement is there either about the time or manner of his Death; fome affirming him to dye in Egypt, others in Greece, the Roman Martyrology in Bithynia, Dorothens

Part Draw

rotheus at Epbesus; some make him die a natural, others a violent Death. Indeed neither Eufebius nor St. Ferom take any Notice of it: But Nazianzen, Paulinus Bishop of Nola, and several others, expresly affert his Martyrdom; whereof Nicephorus gives this particular Account, that coming into Greece, he successfully preached, and baptized many into the Christian Faith; 'till a Party of Infidels making Head against him, drew him to Execution; and for want of a Cross whereon to dispatch him presently, they hanged him on an Olive Tree, in the eightieth (Saint Ferom says the eighty fourth) Year of his Age. His Body afterwards, by the Command of Constantine, or his Son Constantius, was solemnly removed to Constantinople, and buried in the great Church built to the Memory of the Apostles. He is said to have lived a single Life. The Church celebrates his Memory October 18.

Almighty God, who calledst Luke the Physician, whose Praise is in the Gospel, to be an Evangelist and Physician of Souls; may it please thee, that by the wholesome Medicines of the Doctrine deliver'd by him, all the Disepses of my Soul may be healed, through the Merits of thy Son Jesus Christ our Lord. Amen.



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#### ABRIEF

## CHRONOLOGY,

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Fitted to the Life of CHRIST, and those of his Apostles.

Shewing in what Year of our Lord and of the Roman Emperors (according to the best Calculations) the great Things relating to them, happened.

ESUS CHRIST born at Bethlehem on the 25th of December, at which time Augustus examin'd the State of the whole Roman Empire.

Our Lord circumcifed January 1. Presented in the Temple Feb. 2. Adored by the Wise Men of the East. Carried into Egypt to escape Hered.

Herod massacres the Infants in and about Bethlehem. Puts Zachary to Death, which obliged Elizabeth to hide her Son John in the Desert. Herod dies himself soon after, a little before the Passover. Our Lord brought back from Egypt to Nazareth in Galilee.

The Vulgar Era, or Style, from our Saviour's Birth, commences in the Year of the World 4004, after the Building of Rome 754, four Years after the Nativity, as we suppose.

St. John the Evangelist and St. Paul are supposed to have been born.

Archelaus, Herod's Successor, banished by Augustus, and his Dominions reduced to a Roman Province.

Cyrenius makes a fecond Taxation in Judaa. Judas of Galilee rifes up, and forms a new Sect, Acts v. 37.

Our Lord at Twelve Years of Age disputes with the Doctors.

Augustus

Roman Empe-

fus, from the Deat ius Cafar, had reign?

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2		115 115 115
Augustus dies at Nola, a Town in Italy, about 14 Miles from Naples, August 19, in the 57th Year of his Reign; and is succeeded in the Empire by Tiberius, his Wife's Son	J. D. Z	Augu- fius.
by a former Husband, who reighed 22 Years, 7 Months, and about 7 Days. Caiaphas made High-Priest by Valerius Gra- tus, the fourth Governour of Judaa.	199.	Tiberius,
Pontius Pilate made the fifth Governour of Judas.  Herod Antipas, Tetrarch of Galilee, divor-	26	12
ces his Wife, who was Daughter to Aretas, King of the Arabians, and marries his Bro- ther Philip's Wife.	2.7	13
Joseph, Husband to the Bleffed Virgin, dies, according to the most receiv'd Opi- nion.	28	,24 ^
John the Baptist began to preach and bap- tize, in the beginning of this, or end of the last Year.	29	25
Jesus Christ is baptized, Jan. 6. Is temp- ted in the Desett. Upon John's Testimony of him, Andrew, Peter, Philip and Nathanael follow him. He turns Water into Wine at	29	16
the Marriage in Cana.  He goes up to Fernfalem, to the FIRST PASSOVER after his Baptism, April 6. John Baptist, for reproving Herod's incestuous Marriage, is imprison'd. Christ converses with the Samaritan Woman, and heals the Nobleman's Son in Galilee.	30	17
Jesus settles at Capernaum. Goes to the SECOND PASSOVER after his Baptism, March 28. Chuses his Twelve Apostles in	33	17
May. John sends to Jesus from Prison. Jesus re- ceives Mary Magdalene; goes over into Tra- chonitis. Raises the Dead, and works other	31	18
Miracles at Capernaum.  The Mission of the Twelve Apostles in Jan. John Baptist beheaded in Feb. First Miracle of the Loaves. THIRD PASSOVER. after Christ's Baptism, April 14. in which		
Pilate	gen set welly	the secretaries

fion of the Seventy Disciples. Christ goes to the Feast of Tabernacles in Oliober. The Return of the Seventy Disciples. Christ goes to the Feast of Dedication in December.  The eighty first Jubiler, or Great Tear of the Jews begins. Jesus raiseth Lazarus at Bethany. Converts Zacchaus the Publican. Makes a Kingly Entrance into Jerusalem. Celebrates his Fourth and last Passover with his Disciples, April 2. He is apprehended the Night following. Carried before Pilate. Condemned and crucified, Friday April 3. Rises from the Dead, Sunday April 5. Appear'd to his Disciples five times the same Day, and several times after. Ascended into Heaven, Thursday May 14. Sends down the Holy Ghost on his Disciples, Sunday May 24.  The Election of the seven Deacons, Ads vi. St. Stephen, the first of them, stoned, about the time of the Passover: Whereupon arises a Persecution of the Church. Philip, another of the Deacons, baptizes many at Samaria, and amongst the rest Simon Magus: And afterwards the Ashiopian Eunuch.  St. Paul is converted in his Journey to Damascus; whereupon he retires to Arabia, and continues there two Tears.  Pontius Pilate is deprived of his Government of Judaa, and banished soon after to Vienna in France. Herod Antipas is wart'd upon and defeated by Aretas, whose Daughter he had divorced. St. Paul returns from Arabia to Damascus.  Tiberius dies at Missonm, a Maritime Town of Campania in Italy, March 26. Caius Caligulas succeeds him in the Empire, and reigns a more constitution of the Empire, and reigns a more constitution in the Empire, and reigns a more constitution of the Empire.	A Brief Coronology.		
of the Jews begins. Jesus raiseth Lazarus at Bethany. Converts Zacchaus the Publican. Makes a Kingly Entrance into Jerusalem. Celebrates his Fourth and last Passover with his Disciples, April 2. He is apprehended the Night following. Carried before Pilate. Condemned and crucified, Friday April 3. Rises from the Dead, Sunday April 5. Appear'd to his Disciples five times the same Day, and several times after. Ascended into Heaven, Thurssay May 14. Sends down the Holy Ghost on his Disciples, Sunday May 24.  The Election of the seven Deacons, Ass vi. St. Stephen, the first of them, stoned, about the time of the Passover: Whereupon artises a Persecution of the Church. Philip, another of the Deacons, baptizes many at Samaria, and amongst the rest Simon Magus: And afterwards the Ethiopian Eunuch.  St. Paul is converted in his Journey to Damassus; whereupon he retires to Arabia, and continues there two Years.  Pontius Pilate is deprived of his Government of Judaa, and banished soon after to Vienna in France. Herod Antipas is warr'd upon and defeated by Aretas, whose Daughter he had divorced. St. Paul returns from Arabia to Damassus.  Tiberius dies at Missenum, a Maritime Town of Campania in Italy, March 26. Caius Caligula succeeds him in the Empire, and reigns 3 Years, 10 Months, and 8 Days.  Herod Agrippa advanced to be King of part of Judaa.	the Loaves. Christ's Transfiguration. Mis- fion of the Seventy Disciples. Christ goes to the Feast of Tabernacles in Olisber. The Return of the Seventy Disciples. Christ goes to the Feast of Dedication in December.	D.	Tiberius.
pear'd to his Disciples five times the same Day, and several times after. Ascended into Heaven, Thursday May 14. Sends down the Holy Ghost on his Disciples, Sunday May 24.  The Election of the seven Deacons, Ads vi. St. Stephen, the first of them, stoned, about the time of the Passover: Whereupon arises a Persecution of the Church. Philip, an- other of the Deacons, baptizes many at Sa- maria, and amongst the rest Simon Mayus: And afterwards the Athiopian Eunuch. St. Paul is converted in his Journey to Damascus; whereupon he retires to Arabia, and continues there two Years.  Pontius Pilate is deprived of his Govern- ment of Judaa, and banished soon after to Vienna in France. Herod Antipas is warr'd upon and defeated by Aretas, whose Daugh- ter he had divorced. St. Paul returns from Arabia to Damascus.  Tiberius dies at Misenum, a Maritime Town of Campania in Italy, March 26. Caius Caligula succeeds him in the Empire, and reigns 3 Years, 10 Months, and 8 Days.  Herod Agrippa advanced to be King of part of Judaa.	of the Jews begins. Jesus raiseth Lazarus at Bethany. Converts Zacchaus the Publican. Makes a Kingly Entrance into Jerusalem. Celebrates his Fourth and last Passover with his Disciples, April 2. He is apprehended the Night following. Carried before Pilate. Condemned and crucified, Friday April 3.	33	19, 20
other of the Deacons, baptizes many at Samaria, and amongst the rest Simon Magns: And afterwards the Æthiopian Eunuch.  St. Paul is converted in his Journey to Damascus; whereupon he retires to Arabia, and continues there two Years.  Pontius Pilate is deprived of his Government of Judaa, and banished soon after to Vienna in France. Herod Antipas is warr'd upon and defeated by Aretas, whose Daughter he had divorced. St. Paul returns from Arabia to Damascus.  Tiberius dies at Misenum, a Maritime Town of Campania in Italy, March 26. Caius Caligula succeeds him in the Empire, and reigns 3 Years, 10 Months, and 8 Days.  Herod Agrippa advanced to be King of part of Judaa.	pear'd to his Disciples five times the same Day, and several times after. Ascended into Heaven, Thursday May 14. Sends down the Holy Ghost on his Disciples, Sunday May 24.  The Election of the seven Deacons, Ass vi. St. Stephen, the first of them, stoned, about the time of the Passover: Whereupon arises a Persecution of the Church, Philip, an-		· ·
Vienna in France. Herod Antipas is warr'd upon and defeated by Aretas, whose Daughter he had divorced. St. Paul returns from Arabia to Damascus.  Tiberius dies at Misenum, a Maritime Town of Campania in Italy, March 26. Caius Caligula succeeds him in the Empire, and reigns 3 Years, 10 Months, and 8 Days.  Herod Agrippa advanced to be King of part of Judaa.	other of the Deacons, baptizes many at Samaria, and amongst the rest Simon Magns: And afterwards the Athiopian Eunuch. St. Paul is converted in his Journey to Damascus; whereupon he retires to Arabia, and continues there two Years.  Pontius Pilate is deprived of his Govern-	35	31, 25
part of Judaa.	Vienna in France. Herod Antipas is warr'd upon and defeated by Aretas, whose Daughter he had divorced. St. Paul returns from Arabia to Damascus.  Tiberius dies at Misenum, a Maritime Town of Campania in Italy, March 26. Caius Caligula succeeds him in the Empire, and reigns 3 Years, 10 Months, and 8 Days.  Herod Agrippa advanced to be King of	97	
	part of Judaa.	37	

21 01119 01111118)		
Paul goes from Damafeus to Jerufalem, and	2	
thence to Tarfus. Herod and Herodias ba-	D	Caligula
nished to Lyons in France. Pilate, in Despair	she	to nois
at Vienne, kills himfelfetso il sobration Die	38	J, 2
Peter supposed to have founded the Bi-	11 10	
shoprick of Antioch. Goes to Lydda, where	39	2, 3
he heals Aneas; and to Joppa, where he	digit	the
raises Tabitha from the Dead.	2542	261 To
The Church open'd to the Gentiles, by	Stall	all Maria
the Baptism of Cornelius, the Roman Centu-	40	3744
rion.	1.69	ardelsChi
Caligula flain by Chareas on Jan. 24. Suc-	200	at Charle
ceeded in the Empire by Claudius, who	49	Claudius
reign'd 13 Years, 8 Months, and 19 Days.	too it	dabada.
Many Gentiles being converted at Antiach,	3 1114	d white
the Church at Jerusalem sends Barnabas this	41	Light (
ther, Alis xi. St. Manthew wrote his Golpel.	at h	as chall
Paul, after three Years Labours in Cilicia,	42	Wholi or
bc. affifts Barnabas at Antioch. Peter fallely, supposed to have settled at Rome this Year.		o Trans
Christians first so call'd in Antiech. St.	43	NA VIOLE
Montes Cocool married	233	是500了一
Mark's Gospel written.  Paul and Barnabas go up to Ferusalem.	3.76	6014.06
Herod Agrippa perfecutes the Church. Be-	212	unii sha
heads St. James the Great a little before the	44	STORY OF
Passover, Imprisons Peter, and soon after	200	តែ ហើយក់ ្វី
dies miferably.	•	
Theudas, who rais'd a Sedition in Judaa;	100	Late and delicate
defeated. The Apostles leave ferusalem, and	1.00	3.22
go to preach in feveral Countries. Paul and	45	an a war of
Barnabas having been ordain'd Apostles of		4 Suc.
the Gentiles, begin their Circuit, and con-		1423470.7
vert Sergius Paulus in Cyprus.		o.mon
Paul and Barnabas go to Antioch in Pifidia;	46	5, 6
from thence to leonium, Lyfra, and Derbe,	1	04 10944 ) 1
After three Years Circuit they return to	47	6
Antioch in Savia	1 9	वर्षा है। है 🗸
The Virgin Mary supposed to die this		The A
Year, aged 68. The Church disturbed at An-	48	7, 8
tiech by Judaizing Christians, Acts xv.  Paul and Barnabas go up to Jerufalem about	B.S.	A CONTRACTOR
Paul and Barnabas go up to ferufalem about		have II
the Diffention at Antioch. A Council 18		So more
held thereupon, the first in the Christian	49	8, 9
Church.	1	

Church. After which they return again to		in inch
Antioch. 172 Manufament of the or that airl	0	Claudius
A while after, Perer being at Antioch, did	10	gustiali. i
not observe the late Decree, but separated		Comment's
from the Gentiles for fear of offending the	Leisi	21070 31
Jews. Whereupon Paul openly reproved	. 50	9, 10
him. Paul and Barnabas separate, and take	GI S	things aim
different Provinces to preach in. Paul cir-		107.22
cumcifes Timothy in Afia.		0.000
Paul travels in Europe. At Philippi in Ma-		er at the
cedonia he is fcourged and imprison'd with	SI	10, 11
Silas. Thence he goes to Thessalonica and Be-		117 115 1298
raa. best then he would be an inch	C. 7	CON 1 138
Paul at Athens disputes with the Philoso-		a 2001 31
phers; and in the Court of Areopagus; where he converts Dionysius and Damaris. Goes	7	
to Corinth, and Rays 18 Months there. Writes		77 63
his first Epistle to the Thessalonians. Claudius	52	11, 12
banishes the Jews from Rome. The Apostle	0.4	
Philip dies this Year.	100	2 2 22 220
Felix made Governour of Judge. The Jews	33.32	14 1993 2
carry Paul before Gallio, Proconful of Achaia.	53	12, 13
Paul writes his second Epistle to the Thessa-	Lane 8	17 5289
lonians. Silas dies.		ALT SIR
Paul fails from Corinth to Ephefus; thence	TIR	west caster
to Cafarea; from whence he went up to Je-	2402	a relayed
rusalem. Afterwards visiting the Churches in	194	List siple
Galatia and Phrygia, he return'd to Ephefus,	54	14016
where Apollos had supplied his Absence, and	l o.ls	tustick 3
preached in the Synagogue there about a		2 to mob
Months; and afterwards for more than 2	de	dem, choc
Years in the School of Tyrannes.	12 17	201 - 10
Claudius being poison'd by Agrippina, died	tica	A SAME
Octob. 13. Nero succeeded him, and reign'd	54	14
13 Years, 7 Months, and 27 Days.	1097	white and
Apollos preaches at Corinth. Peter goes to	W.	Nero.
Babylon, from whence he writes his Epiftle.	254	
Cerintibus is supposed to have begun his Here-	-34	and the state
fie about this rime.	1	som tens
The Sons of Sceva at Ephefus, attempting	p1 .	n soddin st
to cast out an evil Spirit in imitation of	3.	10 to 3 313
St! Paul, are defeated.	1	A STANDARD OF THE STANDARD OF
-20 -000 - 300 - 200 - 200	1	2 6 5 5 5
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\$ (\$1.50 Particular \$1.00 Particular \$1.	No. of Concession, Name of Street, or other party of the Concession, Name of Street, or other party of the Concession, Name of	CONTROL STREET, STREET

Paul at Ephofus writes his Epiftle to th	el	Nere.
Galatians, and his first to the Corinthians.	57	North Street
Galarians, and his hin to the comminans.		1.22
Endanger'd at Ephesus by the Tumult o	4, 33	1000000
Demetrius, he went into Macedonia, when		roller
he wrote his fecond Epistle to the Corinthi	- 57	300
ans. Afterwards he goes to Corinth, and write	s 58	4
his Epistle to the Romans.		
Leaving Greece to go to Jerufalem (which		
was his last Journey thither) at Troas, which		
lay in his way, he rais'd Emychus from th		11 185
Dead. Arriving there, May 15. he was fei		42 5
zed in the Temple by the Jews, who deli		MT NI
ver'd him to Lysias the Roman Captain, and		
he fent him to Cafaren, to Felix the Roman		
Governour, who refided there, and kept him		
Prisoner two Years.	and life in	E 4, 8174
	1 1 12	2 (
Being accused before Festus (the Successor		BOTH SECTION
of Felix) and in danger of being fent to Je	i skiliti	意为企业
wfalem, to take his Tryal among those who		and with
ay in wait for his Life, he appeals to Nero.		6, 7
s fent towards Italy in Seprember. Is Ship-		
vreck'd, and cast upon Melita. About which		
ime St. Matthew is supposed to have ended		White State
	1	dill in
is Life.	275	1.100
St. Paul arrives at Rome in Feb. where he	del con	al Design
ontinues two Years a Prisoner. In which	61	3 73 8
ime St. Lake writes his Gospel, and St. Mark	1 1 A	100000
ies f	11	
Ananus the High-Prieft causes the Martyr-	100	
om of St. James the Less, Bishop of Jerusa-	3 3 7 3	
	I I LIE	Dog of State
m, about the time of the Paffover. Syme-	\$ 11.h	entre l
, the Son of Cleophas, succeeds him. Mar-	62	18, 9
is supposed to die this Year. Paul	15.7	all marine
rites his Epiftle to the Philippians, Ephefi-	3.5	FT 120
s, Philemen, and Coloffians.	100 -	
St. Luke writes the Ads of the Apostles.		Communication of the second
ent, now at liberty, writes his Epifile to	100	
	THE ST	e way and
e Hebrews. He goes into Spain, and after	63	9, 10
at into Crete. Lexarus, whom Christ rais'd,	217	wedr d
suppos'd to have died this Year.	5	2 61/2
St. Peter (according to Tradition) fettles		deres de
Rome. He defeats Simon Magus. The	64	TO. 33
IRST GENERAL PERSECUTION, be-	4	10, 11
(1) 전통 (2) 12 12 14 15 15 15 15 15 15 15 15 15 15 15 15 15		
ginning	2.01	

AND PARTY	Charles and the San	A STATE OF THE PARTY OF THE PAR		
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William Control of the Control of th		
ginning in July. The Death of St. Andrew. St. Paul travels in Afia.	4.0	Nero.
St. Paul at Philippi writes his Epistle to Ti-		5 13 14
tus, and first to Timothy.  St. Paul's Death foretold him. Jerusalem	65	11, 12
invested by Coffins Gallus in Octob. The	66	12, 13
Christians fly to Pella. St. Paul's second Arrival at Rome. He and	3	d.
St. Perer are imprison'd. St. Perer writes his second Epistle. St. Paul writes his second	67	13, 14
Epiftle to Timothy.		172 1582
St. Peter and St. Paul martyr'd at Rome, Feb. 22. Linus succeeds them in the Sec.	68	14
Nero abandon'd and flain near Rome, June		Galba.
9. Galba reigns 7 Months and 7 Days. St. Clement writes his Epiffle to the Corinthians.	68	4
Otho reigns 12 Weeks, 6 Days. Kills him-	69	_Otho.
felf, April 15. Vitellius reigns 8 Months and 5 Days. Slain	0	Vitellius
Decemb. 20. Vespasian proclaim'd July 1. From which	69	Vespafi-
time he reigns to Years wanting 6 Days.	8603 6.5	an.
Tirus belieges Jerusalem. The perpetual Sacrifice ceases, July 7.	73	1
The Temple burnt, Aug. 8. Ferufalem ta-	70	
ken and demolished, Septemb. 8. The Jew- ish Occonomy ended, with the Death of 1337490 Jews.	\$ 138 1	
St. Jude writes his Epiftle.	71	3
The Jews Temple in Egypt demolished, and the Race of David fought for. The		
Christians return to Jerusalem. Barnabas writes his Epistle. The Death of St. Jude		3, 4
and St. Bartholomew.	73	
The Death of St. Thomas in the East Indies. The Death of St. Luke and St. Simon.	74	5, 6
Vespasian dies near Rease in Italy, June 24. His Son and Successor Tirus reign'd 2	79	10
Years, 2 Months, and 20 Days.	81	Titus.
Polycarp made Bishop of Smyrna. St. John founds Churches in Afia.		2, 3
Titus dies in Sabina, Sept. 13. Domitian		
succeeds him, and reigns 15 Years and 5 Days.		Domiti-

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A Brief Chronology.	
The Herefie of the Nicolaitans about this	87 6, 7
time. To sallie I and come tookly	St. Paul at
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into a Caldron of boiling Oyl, and then ba-	will bull-year
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are martyr'd, and St. Jude's Grandchildren	96 15, 16
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cution.	ar Leading
Domition flain in his Palace, Sept. 18. Ner-	Nerva.
va succeeds him, and reigns r Year, 4	
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At the Request of the Asian Churches he	The state of the
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Nerva dies at Rome on the 21st or 27th of	A STATE OF THE STA
Fan. Trajan fucceeds him, and reigns 19	Trajan.
Years, 6 Months, and 15 Days.	10 3 3 1 1 1
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